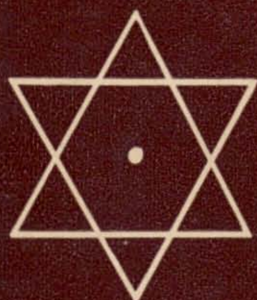
Dr. Debabrata Sen Sharma

the philosophy



of sādhanā

THE

PHILOSOPHY OF SĀDHANĀ

With Special Reference to Trika Philosophy of Kāśmīra

By

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TO

THE SACRED MEMORY

OF

Late Svami Vidyaranya

and

Late Mahamahopadhyaya Dr. Gopi Nath Kaviraj

As an Humble Offering

Foreword

It gives me a great pleasure in placing before the discerning scholars the present volume entitled 'Philosophy of Sādhanā with special reference to the Trika Philosophy of Kāśmīra'. The work is a product of several years of hard work and painstaking research which the author conducted during the period he was doing research in the Banaras Hindu University. He was initiated into the study of the Philosophy of Trika System by late Mahamahopadhyaya Dr. Gopinath Kaviraj, the well known Indian Savant and an authority on the Śaiva & Śākta Tantras. He studied the abstruse Sanskrit texts like *Īśvara-pratyabhijñā Vimarśinī*, *Tantrāloka* and *Tantrasāra* with Dr. Kaviraj for long six years, and it is, therefore that whatever he speaks on the philosophy of Sādhanā, he does it with authority.

Though much has been written in recent years on the metaphysics of Kāśmīra Śaivism by a number of well-known scholars, his treatment of the concept of Parama Śiva, the highest and the sole Reality, and the different *tattvas* which emanate from Him when He chooses to manifest Himself as the world out of His freewill is very refreshing. He has critically examined the nature of man in saṁsāra, his bondage and status in creation which is both informative and interesting.

He has discussed at length the Śaivite theory of Divine Grace, technically called *Śaktipāta*. This is a cardinal doctrine in the field of sādhanā, not only in Śaiva tradition but in all traditions emanating from the Āgamas. The Śaivācāryas of Kāśmīra, especially Abhinavagupta, has laid great emphasis on this in conformity with their doctrine of *Svātantryavāda*. I am glad that the author has also paid equal attention to the Śaiva concepts of *Guru* and *Dīkṣā* which are not only all very relevant to the study of sādhanā but also very important concepts in the field of religion. Though he has made illuminating comparisons with the theory of spiritual discipline of Western

PREFACE

This book aims at an exposition of the philosophy of spiritual discipline (*Sādhanā*), especially of the Trika philosophy of Kāśmīra. Although several decades ago Professor N. K. Brahma published his pioneering work '*Philosophy aj Sādhanā*' based on his study of spiritual discipline [as formulated in the texts of some orthodox schools of Indian philosophy. Since then no attempt has been made supplement his studies on the subject. Hence I have attempted to throw some light on this important but so far neglected branch of philosophical studies.

I have examined critically and rationally the philosophy of *Sādhanā* as presented mainly in the Sanskrit texts of the Trika school, espccially those of Abhinavagupta in which the *sādhanā* aspect occupies prominent place. I am conscious of the fact that the aspect of *sādhanā* in general and in the Trika texts in particular is, by its very nature, abstruse and is also garbed in secrecy, and that only those spiritual seekers who have been bestowed with Divine Grace by the teacher and are actually on the way to spiritual realisation are capable of knowing the profound mysteries that the subject involves, nevertheless I have attempted, despite my limitations, to understand the problem intellectually and to decipher whatever I could from the published texts. How far I have been successful in my attempt, I leave it to my readers to judge.

My study is divided into seven chapters. The FIRST CHAPTER gives an outline of the metaphysics of the system relevant to the understanding of the nature of man and of his present condition in the worldly existence. Advocating a purely monistic system of the thought, the Trika school postulates the existence of one ultimate Reality, called *Parama Śiva* who pervades and permeates the entire cosmos as the cosmic Reality and yet, at the same time, transcends it as the Absolute Being. Exercising His Diviue Śakti, He assumes self-contraction

(*saṅkoca*) out of His Free Will (*Icchā*) and reveals Himself as the world consisting of thirty-six levels of creation in which He assumes different roles of limited experiencers (*Pramātā*), object of experience (*Prameya*) etc.

The SECOND CHAPTER is devoted to the examination of the origin and nature of man according to the Trika system popularly called Kāśmīr Śaivism, different kinds of defilements (*malas*) which cover his real nature. His status in the various levels of creation envisaged in the Trika texts in discussed in the THIRD CHAPTER.

The FOURTH CHAPTER entitled 'Way to Ultimate Self-realisation' is divided into three sections. The first seetion dea s with such topics as the role of different kinds of defilements (*malas*) which prevent man from getting a glimpse of his real Self and the various means to overcome them. The second section deals with the Divine Grace (*Śaktipāta*), the crucial factor in the spiritual disclpline, the nature and role etc. The third section examines the concepts of *guru* (Teacher) and *dīkṣā* (Spiritual initiation) which are important ingradients of spiritual discipiine as envisaged by the system.

The FIFTH CHAPTER entitled 'Ways of Spiritual Discipline' is divided into five sections discussing such subjects as the different kinds of spiritual aspirants (*Sādhakas*), four ways of spiritual discipline (*Upāyas*) such as *Anupāya*, *Śāmbhava Upāya*, *Śākta Upāya* and *Aṇava Upāya*, prescribed for as many kinds of aspirants. Although other schools of Indian philosophical tradition too recognise the necessity for prescribing different way of *sādhanā* in conformity with the varying temperaments of spiritual aspirants, the Trika texts speak about different *Upāyas* for different kinds of aspirants, possessing varying capacity determined by the difference in the intensity of the Divine Grace recieved by them.

The SIXTH CHAPTER is devoted to the examination of the nature of perfect integral Self-realisation technically called *Śivatva*. When a spiritual aspirant attains *Śivatva*, he does not experience any difference between himself and the Supreme Lord. He experiences complete identity with him, and simulataneously with it, he develops within himself all the Divine Powers, such as Omnipotence, Ommiscience, Ommipresence Fullness etc. which were till the lying dormant in him. This

however, does not lead to his obliteration or absorbtion in the Universal Self, a position unlike that of the Advaita Vedānta of Śaṅkara. The reason for such as view is that the Śaivācāryas recognise the existence of both the aspects of Reality, the individual and the Universal in the Supreme Self the *Parama Śiva.*

In the concluding chapter the concept of *Jīvanmukti* (liberation while existing in bodily state) has been examined. Though all men are said to be eligible for the aceievement of this state, the Trika system lays down three conditions for it : firstly, posoession by the *sādhaka* of appropriate kind of inclination, technically called bhogavāsanā (desire for enjoyment) ; secondly receiving the appropriate kind of initation from the *Guru* (spiritual Teacher) and thirdly, the continuance of the residual impressions of *Karma* in the form of *Prārabdha Karma saṁskāra* (residual impressions of Karma starting fruition).

An apology is due here for my using Sanskrit technical terms freely and frequently, which may create diffIculty for those who are not familiar with the technical terminology of the system. I have used these reluctantly for want of suitable synonyms in English. I could not follow the lead given by s me scholars using English technical terms in the place Sanskrit for two reasons. Firstly, English words have an associative meaning besides the dictionary meaning which may, at times, brew confusion and lead to misunderstanding. And secondly, the Sanskrit technical terms, especially of this system which leans more to the mystical side, have a depth of import which cannot be conveyed by a single synonym in English. For convenience sake of readers, however, I have given English equivalents in paranthesis wherever possible, besides Glossary at the end.

In conclusion I wish to acknowledge my debts of gratitude to the scholars and friends who have rendered help in various way in the prepartion of this work.

I express my heartfalt gratitude to 'the late revered Svāmī Vidyāraṇya of Puskar (Dr. B.B. Dutta of Calcutta University in his *Pūrvāśrama*) who was first to suggest to me a careful study of Kāśmīr Śaivism; my teacher late Professor P. L. Vaidya, the then Mayurbhanj Professor Sanskrit & Pali, Bana-

ras Hindu University for encouraging me in my studies and providing me all facilities for research ; to Professor Baladeva Upadhyaya, my teacher for inspiring me to undertake the study of abstruse systems ; and to Professor Arabinda Basu, former Spalding Lecturer in Indian Philosophy and Religion, Durham University for discussing many intricate problems and removing many doubts on the subject.

I am also grateful to my colleagues in the Department, especially Professor Gopika Mohan Bhattacharya and Professor Ajit Kumar Sinha of Philosophy Dept. for constantly encourag-ƃuı me in the publication of this work.

It is my duty to express my deep sense of gratitude to late Mahāmahopādhyaya Dr. Gopinath Kaviraj at whose feet I had the privilege of sitting and studying the abstruse texts of the Trika system. His illuminating discourses on the Indian Philosophy in general and on the Trika Philosophy in particular, helped me to grasp the spirit of Indian thought and to understand the philosophy of *Sādhanā*. As an expression of my gratitude to him and to Svāmī Vidyāraṇyaji I take this opportunity of dedicating of this humble volume in the memory of these two departed souls.

I am also grateful to Dr. Gauri Nath Sastri, Vice-Chancellor, Sampurnanand Sanskrit University, Varanasi for very kindly writing a few words by way of Foreword.

Last but not the least, I am also thankful to my wife Mrs. Dipika Sen Sharma helping me in many ways in preparing the manuscript for the Press.

I acknowledge my thanks to Dr. (Mrs.) Mango Rani for readily undertaking the publication of this work, gladly and expeditiously seeing it through the Press.

Despite all help, many errors in printing might have crept in for which I crave the indulgence of my learned readers.

Kurukshetra
August 15, 1983

DEBABRATA SEN SHARMA

ABBREVIATION

APP	Anuttara Prakāśa Pañcāśikā (Kashmir Series of Texts & Studies)	
Āh	Ahnika.	
AMBH	Aspects of Mahāyāna Buddhism & its relation to Hīnayana by N. Dutta	(Calcutta)
Br. Up.	Bṛhadāraṇyaka Upaniṣad	
Chand Up	Chāndogya Upaniṣad.	
I.P.V.	Īśvarapratyabhijnā Vimarśini	(Bhāskarī Ed)
I.P.V.V.	Īśvarapratyabhijnā Vivṛti Vimarśinī	(KSTS)
JNM	Janma-Maraṇa-Vicāra	(KSTS)
Kā Śaiv	Kashmir Shaivism by J.C. Chatterji	(KSTS)
Ma Up.	Maitri Upaniṣad	
Mbh.	Mahābharata	
MM	Mahārthamañjarī	(KSTS)
MVV	Mālinīvijayavārttika	
PC	Paramārtha Carcā	(Pub. in Dr. Pandey's book as Appendix)
Par. Sār	Paramārtha Sāra	(KSTS)
Para Trim.	Paratriṁśikā	(KSTS)
Pr. Hd.	Pratyabhijnā Hṛdayam	(Adyan)
SD	Śiva Dṛṣṭi	(KSTS)
Śiv Sū	Śiva Sūtra Vimarśinī	(KSTS)
Śiv. Sū Va	Śiva sūtra Vārttika	(KSTS)
Sp. Ka	Spanda Kārikā	(KSTS)
Sp. Nir.	Spanda Nirṇaya	(KSTS)
STTS	Saṭtriṁśattat vasandoha	(Kuruksetra)
Sva. Tan.	Svacchanda Tantra	(KSTS)
Svet. Up	Svetāsvatara Upaniṣad	
T,A.	Tantrāloka	(KSTS)
T.S.	Tantrasāra	(KSTS)
TV	Tantravaṭadhānikā	(KSTS)
V	Volume	
Ued. Sar	Vedānta sāra of Sadānanda	(Poona)
Vāj Sam	Vajasaneyī Saṁhitā	

CONTENTS

INTRODUCTION

Philosophy, in its wide Indian connotation, has sprung from religion and has developed side by side with religion. It has therefore been inseparably fused with religion to such an extent that philosophy minus religion is almost unthinkable in India. Indian philosophy has never been speculative in character, indulging in scholastic acrobatics for the satisfaction of the intellectual elite. It has always been practical in its outlook and methods, aiming at the realisation of the spiritual ideals of life. Indian philosophy is not content with propounding abstract theories about Reality, or with mere description of it as experienced intuitively by seekers of Truth, it has always prescribed ways for the realisation of the Supreme Goal of life.

It is indeed for this reason that the Indian philosophers, right from the Upanisadic times, have paid so much attention to the aspect of *sādhanā* which forms an integral part of Indian Philosophy as such. All schools of Indian philosophy, theistic or atheistic, monistic or dualistic or pluralistic, whether constituting the Vedic stream or the Agamic stream of thought, such as Nyāya, Vaiśeṣika, Sāṁkhya, Yoga, Mīmāṁsā, Vedānta etc. or Vaiṣṇava, Śaiva, Śākta etc. formulate their own disciplines and prescribe their own methods for the achievement of the Supreme Ideal which they promulgate. Hence, to grasp the true spirit of Indian Philosophy and to comprehend fully the essence of the metaphysical thinking of different schools of thought, it is essential to make a special and scientific study of the philosophy of *sādhanā* of each school of thought without which our knowledge of the metaphysics of particular school of thought would remain incomplete. This is specially true of all those schools of Indian philosophy which belong to the Āgamic stream where *sādhanā* forms the core and kernel. The Trika School of Kāshmīr, popularly known as Kāshmīr Śaivism, is one such school which is based on the Śaivāgamas, wherein

the various modes of spiritual discipline were given more importance than epistemology or metaphysics.

Before we discuss the philosophy of *sādhanā* as enunciated by the different Śaivācāryas of Kāshmīr, it would not perhaps be out of place to give, by way of introduction, a bird's eye view of the philosophy of *Sādhanā* as can be gleaned from the philosophical literature right from the time of the Upaniṣads.

If we study the religio-philosophical literature from the earliest times to look for elements of the philosophy of *sādhanā*, we discover two distinct trends in the development of this thought. The first trend is discernible in the literature prior to the rise of different schools of philosophical thinking in India. Here we come across sages and *ācāryas* vividly describing their personal visions of the Truth and also indicating to their disciples ways to reach the Supreme Goal. The ancient literature is characterised by the dominance of intuitive knowledge over dialectical thinking[2], hence the philosophy of *sādhanā* is only implicit in the form of discourse on *yoga* given by sages (ṛṣ*is*) who spoke from their personal intuitive experience of the Truth.

This is because, ṛṣ*is* did not feel the necessity of discussing rationale of all that they preached or talked about, they merely concerned themselves with the description of their vision of the Truth. The Upaniṣads which constitute historically as well as traditionally the source book of Indian philosophy and religion, therefore are replete with passages vividly describing the sages' intuitive vision of the Supreme Reality, but they also sometimes allude to the various modes of *Sādhanā* or give practical tips to aspirants on *yoga* (way to self-realisation).

To illustrate, sage Yajnavalkya in the *Bṛhdāraṇyaka Upaniṣad* does not only describe the nature of *Ātman* and *Brahman*, but he also declares that "this *ātman*, O Maitreyi, ought to be seen, ought to be meditated upon, for it is only when the *ātman* is seen, heard, thought about and meditated

1. *Vedāhametam Puruṣam mahāntam āditya varṇam tamasah para stat/Tameva viditvā atimṛtyumeti nanyah panthā Vidyate ayanāya* / Śvetasvatara U P., III., 8.
2. *Cf....naiṣā matih tarkeṇa āpaneyā*. Kaṭhopaniṣad I, 29.

upon, does all this become vividly known"[3]. The *Chāndogya Upaniṣad* also expresses the view that man does not remain satisfied with little happiness which is perishable. He aspires for 'the great happiness' which is full and eternal by its very natures. 'Little' happiness consists in seeing, hearing and meditating upon other things besides the *Ātman*, while 'the great happiness' (*bhūmā*) is experienced when the Infinite is seen everywhere in front and in the back. When the *Ātman* is seen everywhere and is realised as identical with everything that exists, 'great happiness' is experienced. He who realises the unity of the Infinite, the individual and the *Ātman* and thus experiences Himself as '*So'ham ātmā*' (I am the *ātmān*), he enjoys the highest Happiness[4].

The *Mundaka Upaniṣad* tells us that 'we should verily leave away all words, i.e. give up discussions about the Reality, we should devote ourselves to the knowledge of the *Ātman*; for this alone is capable of bestowing immortality. Meditate upon the *ātman* with the help of symbol *Om*, for this alone makes it possible for one to go beyond the ocean of darkness'.[5] The *Kaṭhopaniṣad* declares that 'the self cannot be realised through words, through discursive thought, through the study of scriptures. It can directly be visualised by the *yogins* through meditation by purified mind[6].

The second trend in the development of the philosophy of *sādhanā* is to be seen in the later philosophical literature which was produced through systematisation and rationalisation of different philosophical ideas by different *ācāryas* who are known as the propounders of different schools of thought, such as Kapila, Gotama Akṣapāda, Kaṇāda, Patañjali etc. These *ācāryas* provided the religious experiences of their predecessors with rational basis and organised them under different schools of philosophy. In this phase of development, Indian Philosophy grew into rationalistic philosophy and as a consequence thereof, the philosophy of *sādhanā* was also provided with

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3. Op. cit., II, 4, 2-5.
4. *Chand. Up.*, VII, 22-25.
5. Op. cit., II, 2, 3-4
6. Op. cit., II, 3, 4.

somewhat sound rationale, each system first indicating the goal of life to be achieved by human individual and then laying down the way to achieve the Supreme Goal. It is probably in this period that the theory of *Puruṣārthas* or the goals of life corresponding to the four stages of man's life (*āśrama*) was first enunciated and developed. In course of time it was recognised that there could not be one particular mode of *sādhanā* prescribed for all individuals, it had to be different in accordance with different Supreme Ideals postulated by different schools of thought. For example, some schools of thought like Sāṁkhya[7], Advaita Vedānta etc. considered ignorance to be the root cause of all miseries hence they laid emphasis on the acquisition of spiritual knowledge or Jñāna which alone, according to them, was capable of eradicating ignorance and leading the individual to the achievement of the Supreme Goal[7]. Some philosophical schools like those of the Mīmāmsakas thought that performance of *Karma* (actions), especially those prescribed by the scriptures was essential for the achievement of the *Summum Bonum* since one cannot fully give up action, or escape from it while he is in embodied state. *Karma* has therefore to be utilised in such manner as to be instrumental in achieving the Supreme End. The *Bhagavadgīta* has prescribed the performance of *niṣkāma karma* (desireless action) or *Karma* with fruits dedicated to Supreme Being, technically called *Karma Yoga*, as the easiest way for an embodied individual to achieve the ultimate goal. Some schools of philosophy belong to Vaiṣṇava stream considered the Bhakti as the best mode of *Sādhanā*. Later during this phase of development, attempts were made at synthesising the different modes of *sādhanā* by postulating some kind of hierarchy in the different ways.

A careful examination of the philosophy of *sādhanā* enunciated by different schools of thought would reveal certain common traits which may be noted here. Firstly, all schools of Indian Philosophy and religion consider human individual to be the central figure for whom the different modes of *sādhanā* are prescribed. All systems postulate an extensive range of

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7. Cf. *Sāṁkhya Kārikā*, kā 1, and *Ved. Sār.*, p. 2 (Poona ed.).

creation, consisting of many levels of existence[8], (according to popular belief 84 lakh *yonis* or types) in which man is said to occupy central position on account of his being endowed with *Karma deha*, and therefore, possessing the unique capacity for evolution upward or having a fall downward in creation through his personal endeavour or through wrong actions. All other creatures possess *bhogadeha* i.e. body-apparatus which can serve as an instrument for enjoyment only, hence they are incapable of performing purposeful actions and achieving the highest Goal. Man alone has the singular privilege of achieving the Supreme End out of his free will, and through personal efforts.

Secondly, all schools agree (with the exception of Buddhists and materialist Cārvāka) that man in essence is pure and free, therefore he is not subject to misery and suffering. But in his present form, he is not aware of his real nature. Hence, he is in bondage, and undergoes pain and suffering in this world. Looking from the highest state of perfection, his present state represents him as one having fallen from his original status, a descent into the world of misery. What he seeks to achieve through his *sādhanā* therefore is his restoration to his real nature, the Essence.

Thirdly, almost all schools of Indian philosophy (with the exception of the materialist Cārvāka) agree in holding the human personality to be complex by its very nature. It is said to consist of several layers of gross and subtle matter that exist one over the other, covering the noumenal self or spiritual self. In normal state of his existence in the world, man is not aware of his real nature, owing to these sheaths of gross and subtle matter. He has, therefore, his ego-experience (*ahaṁbodha*) arising out of false super-imposition of self (*Ātman*) on not-self (*anātmani*) which, as a matter of fact, hides his real self. Thus the individual being identifies himself with not-self in the form of gross physical body as he ignorant of his real spiritual nature, and ego-experience too has gross physical body as the basis. The aim of *sādhanā* is therefore to put an end to this false identification of not-self with

8. Cf. *Sāṁkhya Kārikā*. kā 53, *Ved. Sār p.* 5 (*Poona*).

imagined self (*Kalpita ahaṁbodha*) by directing man's '*gaze*' inwards[9], as it were. It is sometimes metaphorically represented by journey from without to the innermost core of man's being.

While it is true that the Advaita Vedāntins, following the statement in some Upaniṣads that the real spiritual self cannot be known through finite mind (*Yan manasā na manute*) speak of unknowable nature of self, but it must be admitted that the veil of ignorance which covers the self and thereby prevents its knowledge by the individual can be removed only by knowledge of real self on the intellectual plane. The *buddhi* (intellect) thus is the substratum of both knowledge and ignorance which cancel each other. All schools, therefore, have to admit the important role that intellect plays in removing ignorance and causing the rise of knowledge of self. The intellect in a fettered embodied individual is highly contaminated by the layers of residual impressions (*Saṁskāras*) of past actions and *Vāsanās* (desires) eversince the beginning of creation. So long as it remains contaminated, man cannot hope to get a glimpse of his real self. Hence, as a first step towards self-realisation, it must be cleansed and purged of all kinds of impurities so as to become the perfect medium for the vision of self. An intense and persistent endeavour is necessary for accomplishing this task, and it is here ethical practices play crucial role. The practice of such ethical means as *śama* (control of internal sense-organs) *dama* (control of external sense-organs) *titikṣā* (tolerance) etc. and yogic devices like *yama* (control from without) *niyama* (control for within) *āsana* (Posture) etc. are considered to be the first preparatory step in *sādhanā* which may be broadly called purgation.

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Before take up for discussion in the following chapters the philosophy of *sādhanā* as enunciated by the different śaivācāryas of Kāshmīr, it would perhaps be useful to give a

9. This is precisely the reason for Upniṣadic seer to declare that *ātman* (self) 'should be seen' (*drastavya*) first then it can be known through scriptures and meditation (*Śrotamya mantavya.*) The direct experience of self should precede its apprehension on the intellectual level (See : *Br. Up.* II, 4, 5).

survey of the rise and development of the Saiva school of thought especially, the Trika School of thought in the beautiful valley of Kāshmīr.

The origin of Śaivism as a powerful religious-philosophical current lies in the hoary past. On the basis of archaelogical evidence unearthed at several places in India, historians believe that it existed as a cult among thc aboriginal tribes of India long before the advent of the Āryans on the Indian scene[10]. Tradition has ascribed the beginning of this cult to Āgamic current which is believed to flow side by side with the Vedic current[11]. There is however no concrete evidence to support the traditional view, as no Āgamic literature belonging to the Vedic time has come down to us.

But there is enough evidence to show that the Śaiva cult was in existence even in the Vedic times. For instance, the *Sūkta* 136 of the X *maṇḍala* of the *Ṛigveda* refers to a *ṛṣi Keśin* who was probably the leader of a seat of *ṛṣ*is. From the interesting description of the members of this sect who wore dress of *piṅgala* (ochre) colour and moved from one place to another in semi-naked condition, it appears that they were Śaiva *sannyāsins* (ascetics) of Saiva order. It has been said that members of this sect sometimes used to drink *viṣa* (poison) with the Vedic god, Rudra. This description of the members of this sect is suggestive of the worshippers of Rudra Śiva.

It is true that the name of Śiva as god does not figure in the Vedic Saṁhitās, but the word Śiva occurs at a number of places, especially in the *Vājasaneyi Saṁhitā*[12], as an adjective of Rudra. This has led scholars to identify Śiva with the Vedic god Rudra. The *Śatarudrīya* portion of *Yajurveda*[13] describes the Vedic Rudra through enumeration of one hundred names of Rudra in which the word śiva occurs. Some scholars have linked Śiva with *Mahādeva* of the *Vrātya* hymns of the *Atharvaveda* who has been represented there as the protector of the

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10. Cf. Marshall J. *Mohenjodaro and Indus Civilization*, p. 25.
11. Cf. Abhinavagupta in *Parātriṁśika*, p. 4.
12. Op. cit., 3,63
13. *Taittiriya Sam*. 4,5,1; *Vaj Sam*., 16.

Vrātyas[14]. Though the identification of *Mahādevā* of the *Vrātyas* with Śiva has been questioned, but it is significant to note that the Vrātya hymns record a particular religious practice in which Yoga plays the important—a fact which again bring the *Vrātyas* nearer to Śaivites.

Some scholars see a link between phallus-worshippers of the Ṛgvedic time and the Śaiva cult, and opine that the disapproval of the phallus-worshipper in the Ṛgveda indicates the tribal nature of Śaiva cult[15] though scholars like R. G. Bhandarkar consider that the liṅga worship was not in vogue even at the time of Patañjali or Wema Kadphasies,[16] F. Kittel[17] and Barth however trace the origin of *liṅga* worship to the Greeks[18].

Though the reference to *ṛṣi* Aitas in the *Aitareya Brāhmaṇa* is highly suggestive of ascetics of Śaiva order, positive evidence about the existence of Śaiva cult is however found only in the *Śvetasvatara Upaniṣad.* It is in this Upaniṣad (composed probably in 3rd cent B.C.) that Śiva appears as the prominent deity who has been given the epithet of *Maheśvara.* In fact so much attention was paid to the delineation of Śiva as the main deity[19] that some scholars thought that this Upaniṣad marked the beginning of the rise of Śaiviam as a distinct school of thought. The *Aṣṭādhyāyī* of Pāṇini (500 B.C.) gives definite evidence about the existence of Śiva-worshippers in a *Sutra* laying down the rule for the formation of word denoting Śiva worshipper[20]. In the *Mahābhāṣya* to us, the chief ones are the *Mālinīvijaya, Svacchanda, Vijñānabhairava, Mṛgendra,* and *Netra Āgamas* which are available in print.

The founder of Trika school of Śaivism as a systematic school of philosophy, however, was Vasugupta (c. 825 A.D.)

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14. *Atharvaveda* XV, 2.
15. Cf. *Ṛigveda* X,99, 3, VII, 21,5, Also see Bagchi, P.c. pp. 404 quoted in the *History of Śaivism* by P. Jash, p. 2.
16. *Vaiṣṇavism and Śaivism and other Minor Religions*, p. 164.
17. Kittel F, *Uber der Urspring des Linga Kultno in India*, p. 46.
18. Barth, *Religions of India*, p. 261.
19. Cf. Śvet. *Up.* Chapters. III & IV.
20. Op. cit. IV, 1, 112; V, 3,99.

to whom *Śivasūtras* are said to have been revealed. The *Śivasūtras*, also known as *Śiva-rahasya-āgama śāstra-Saṁgraha*, form the most important part of the literature that is included under the head *Āgama Śāstra*. On the *Śiva śūtras* three commentaries viz., *Vṛiti* of some unknown author, *Vārtika* of Rājānaka Bhāskara (c. 1000 A.D.) *Vimarśini* by Kṣemarāja (1000 A.D.) are available so far. Commentaries were also written on the principal *Āgamas* at a later date by ācāryas of this system, Kśemarāja wrote *uddyota* on the *Netra Tantra*, *Svacchanda Tantra* and *Vijñnnānahainava Tantra* (available only in part), Abhinavagupta (c. 993 A.D.) wrote a gloss on the *Mālinīvijaya Tantra* which came to be known as the *Mālini vijaya Vārttika*. He also wrote a commentary on the *Parātrimśakā* which is said to contain verses from the *Rudra yāmala Tantra*, now lost.

The *Spanda śāstra* elaborates the purely *advaitic* principles as enunciated in the *Śiva Śāstras*, without giving logical arguments in support of the principles. The first and foremost treatise belonging to this branch is the *Spanda Sūtra*, better known as the *Spanda Kārikās*. Though the authorship of the *Spanda Kārikā* is also attributed to Vasugupta himself, but most probably these were composed by his disciple Kallaṭa (c. 855 A.D.). Kallaṭa wrote a *vṛtii* on these *Kārikās* which together with the commentary is known as the *Spanda-Sarvasva*. Three commentaries on the Kārikās are available viz. *Vivṛti* by Rāmakaṇṭha (c. 925 A.D.) *Pradīpa* by Utpalabahṭṭa (10th century) and *Nirṇaya* by Kṣemarāja. The *Spanda Sandoha* by Kṣemaraja is yet another work belonging to this stream, but his is only an abridgment of his bigger work, *Spanda Nirṇaya*

The *Pratyabhijñā śāstra* may be regarded as the philosophical branch of Trika system where attempt was made for the first to rationalise the principles of the system. Siddha Somānada (c. 850 A.D.), probably a pupil of Vasugupta, is credited with introducing dialetics into this system and is, therefore, spoken of as founder of logic (*Tarkasya Kartā*). His of Patañjali there is reference to Śiva and his devotees, the *Śiva Bhāgavatas*[21]. Different names of *Rudra-Śiva*, such as

21. Op. cit. II, p. 387-88 (Kielhorn ed.)

Rudra Śiva, *Girīśa, Mahādeva, Tryambaka, Bhava, Sarva* etc. are mentioned there[22]. The *Mahābhārata* gives clear indication of the existence of Śaiva School of thought in the *Śāntiparva* where five schools of thought including the Pāñcarātra and the Pāśupatas have been mentioned[23]. Kauṭilya in the *Arthaśāstra* refers to the construction of the shrine of Śiva together with the shrine of other deities in the centre of the city[24].

Certain numismatic and archaeological artefacts discovered at different places also supports the view that Śaivism as a cult existed in the period between 2nd century B,C. to 1st cent. A.D. A bronze seal discovered by J. Marshall a site near Taxila dated 1st cent. B.C. contains the figure of Śiva and the legend *Śiva-rakṣita* in Brāhmī and *Khareṣṭi* characters[25]. Some early Yaudheya coins contain the full of Śiva as symbol[26] while the *triśūla* (trident) is depicted on the coins of Rudragupta, the Pāñcāla King[27]. Coins of foreign rulers in India like Wema Kadphasis[28] Maues, Gondopharnes, Kaniṣka[29] etc. reveal not only their leanings towards the Śiva Cult but also vouschafes for the popularity of Śaivism during that period.

The Śaivism as a distinct school of religious philosophy developed probably at a later date. Abhinavagupta in his *magnum opus* Tantrāloka[30] refers to three distinct streams of Śaivism viz. dualistic, dualistic-cum-non-dualistic and monistic propounded by Śiva, Rudra and Bhairava respectively. This division of Śaivism in three distinct currents is however based on difference in outlook of the three schools of thought as well as the number of Śaivāgamas on which these are said to be

22. Ibid., p. 19.
23. *Mbh.* Adhaya 349, v. 64-68.
24. *Arthaśastra* BK II Ch. IV, p. 64 (R. Shamashastri ed.)
25. Comprehensive History of India vol. II, p. 401.
26. Allan, J. *Catalogue of Ancient Indian Coins in British Musuem*, London (1936), p. 307.
27. Banerji, J. N., *Development of Hindu Iconography*, Calcutta (1956), p. 11
28. Ibid., p, 117.
29. Ibid., p. 118.
30. *Tantrāloka*, I, 37-48.

based. For instance, the dualistic Śaiva stream is said to be based on ten Śaivāgamas, the dualistic-cum-non-dualist on eighteen Śaivāgamas, while the monistic Śaiva stream on sixty four Āgamas.

Historically speaking, the Śaiva stream consists of as many as eight schools of thought that developed in different times in different parts of India. There are the Pāśupatas, Lakulīśa Pāśupata, Śaiva siddhānta Vīraśaiva. Nandikeśvara Śaiva, Raseśvara Śaiva, Trika Śaiva, Visiṣṭádvaita Śaiva of Śrīkaṇṭha. Looking from the philosophical point of view, these schools can be broadly classified under three broad heads mentioned above. The dualistic stream is represented by two southern schools of Pāśupata and Śaiva Siddhānta, the dualistic cum non-dualistic by Lakulīśa Pāśupata, Vīraśaiva schools while the monistic stream would include Nandikeśvara Śaiva, Reseśvara Śaiva, Trika Śaiva and Visiṣṭādvaita Śaiva of Śrīkaṇṭha.

Of the eight schools of Śaivism mentioned above, historically speaking the earliest school of Śaivism was probably that of the Pāśupatas which is said to be founded by Śrikaṇṭha Śaiva[31]. He is mentioned as author of *Piṅgalamata*[32] and is believed to have flourished prior to Patañjali. It is probable that Patañjali refers only to his followers as *Śiva-Bhāgavatas.* Lakulīśa Pāśupatas flourished much later, at least a century later[33] and founded a different sect of Pāśupatas. In the light of Mathura Pillar inscription, D.R. Bhandarkar has shown that he fiourished in the 2nd cent. A.D.[34].

The richest school of Śaivism, however, is the Trika School, which has exceptionally rich philosophical literature. This school of Śaivism which propounds monistic philosophy developed in the beautiful valley of Kāshmīr around the 8th century A.D. It is popularly called Kāshmīr Śaivism, though this name is a misnomer. For Kashmir saw the rise of as many as

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31. Cf. *Mbh.* Adhyāya, 349, v. 150-51.
32. Cf. *V S. Pathak, Śaiva Cults in N. India* Varanasi, (1960), p. 7.
33. Ibid.
34. *Journal of Bombay Branch of Royal Asiatic Society*, VXL p. 21of

four Śaiva schools which, accordingly to orthodox tradition[35], were started by Durvāsa through his three mind-born sons viz, Tryambaka, Āmardaka and Śrīkaṇṭha who were founders of monistic, monistic-cum-dualistic and dualistic schools respectively, and the fourth one by a descendent of Tryambaka on the daughters' side. This fourth school was called Ardha Tryambaka school which probably is the same as the Kaula school or*Kulaprakriyā* referred to by Abhinavagupta and Jayaratha[36]. This school, however, got merged with Trika school in course of time, though some of its doctrines are mentioned here and there in the works of Abhinavagupta and other ācāryas.

A word of explanation is necessary for using the term 'Trika' in place of Pratyabhijñā which has been used by Madhavācárya in his compendium *Sarvaderśanasamgraha*. Various reasons have been adduced and various explanations have been given which can be summed up as follows :

1. It is said that of the sixty four Āgamas recognised as authoritative by this system, the triad (*trika*) of the *Mālini*, *Siddha* and the *Nāmaka Āgamas*, is of greatest importance. In fact this monistic school of Śaivism is based on these three famous Āgamas[37], hence it is called the Trika system.
2. This system venerates three important triads[38] viz., *Śiva*, *Śakti* and their union, or *Śiva*, *Śakti* and *Nara*, or *Parā*, *Aparā* and *Parāparā Śaktis*, hence it is called the Trika system.
3. It explains three modes of knowledge of Reality viz. non-dual (*abheda*) non-dual-cum-dual (*bhedābheda*) and dual (*bheda*).
4. The literature which has come down to us can be divided broadly under three heads viz., *Āgama Śāstra*, *Spanda Śāstra* constitute three streams[39] representing

35. T. A. ah. I, 35.
36, *T. A.* ah. 1, 7 and 30 com.
37. *T. A.* I, 25.
38. Ibid., I, 7-21.
39. Chatterji, J. C. *Kā Shaiv*, p. 2.

three phases of development of this system which later got merged and came to be known as Trika system.

The Trika system in the form of Āgama Śāstra is believed to have eternal existence. Of the large number of Āgamas which have come down work to *Śiva dṛṣṭi* laid the foundation of this branch. On his work, he wrote a *vṛtti* which is available in part only. Another important work belonging to this branch is the *Iśverapratyabhjjña* or *Pratyabhijñā Kārikā* by Utpaladeva (c. 970 A.D.), a pupil of Siddha Somānanda. In this work, Utpaladeva has tried to present a summary of the philosophy of his teacher. Though this work is shorter in volume than that of his master, it assumed so much importance that the entire system came to be known after it, even outside Kashmir. A number of commentaries were written on it, the most famous among them being one by Abhinavagupta, which is known as *Vimarśinī*. Besides this, he wrote a bigger commentary on this work, called *vivṛti vimarśini*. Abhinavagupta also wrote a short commentary on his own work, called *Vṛtti*. Bhāskarakaṇṭha wrote a commentary on *Vimarsini* which came to be known as *Bhāskari ṭīkā*.

Abhinavagupta who is perhaps the greatest genius of his time and the most prolific writer, wrote as many as sixteen works expounding the philosophy of this system, Among his works mention must be made of the *Paramārthasara*, *Tantrasāra* and the *Tantrāloka* which is the most voluminous work on the system. It is a veritable encyclopedia of the system and as such forms a class by itself. Jayaratha (12th century A.D.) wrote a lucid commentary on it which runs into twelve volumes. Another important writer of this system is Kṣemarāja who is equally a versatile and a prolific writer. He wrote commentaries on a number of important works beginning with the *Śiva Sūtra*, *Spanda-Kārikā* etc. He is well known for his short original work *Pratyabhijñā-Hrdaya* and for his commentaries on Āgamas.

CHAPTER I

The Metaphysics of the Trika School

The Highest Reality in the Trika system is the Supreme Experiencing Principle (*Parāsaṁvit*), that is of the nature of Pure Consciousness (*śuddha-cit-svabhāva*). It is by its very nature eternal, immutable and infinite. Though It is eternal and immutable, It underlies, as the innermost and true Self[1], every manifestation in the universe, both individually and collectively, and hence in that all-pervasive or cosmic aspect, It is called the *Ātman* and the *Caitanya*[2].

At the same time, the *Parāsaṁvit* is one, indivisible and infinite. It is not exhausted by its innumerable and diverse manifestations in the universe, nor is limited or conditioned by Space (*deśa*), Time (*kāla*) and Form (*rūpa*). It transcends all, and is beyond all; and hence in that all-transecnding aspect, It is called the Supreme Consciousness (*parācit or parāsaṁvit*), the *Tattvātīta*, the Absolute, the *Anuttara.*[3]

The *Parāsamvt* or *Caitanya* thus has two-fold nature[4]-as the underlying reality of everything and all, It is the all-pervasive and all-inclusive Cosmic Reality, the Universal Consciousness; and at the same time, It is also the all-transcending Supreme Reality, the Absolute Being.

1, *Śiva sū.*; I p. 3 Comm.

2. *Ibid.*

3. *Par. Sar.*, Kā. I, p. 2; *Ibid*-p. 5. Comm.

4, *Pr. Hd. Comm., p.* 44.

The *Caitanya*, according to the Trika system, is essentially of the nature of of Pure Illumination (*śuddha prakāśa*) that is always self-luminous (*sphurat*) and self-revealed (*svyamprakāśita*). The *Caitanya* as Pure Illumination (*śuddha prakāśa*) is the substratum of all things that exist or have a being (*satta*)[5], because the existence or being must necessarily be, (by its very nature), either revealed to experience or capable of being revealed (*prakāśya*). That is to say, the concept of existence (*sattā*) is co-extensive with manifestedness.[6] We cannot conceive of anything which has existence or being but is unmanifest or unrevealed or incapable of being revealed, and thus lies outside the realm of *Prakaśa*[7]. It is indeed for this reason that the Trika system holds that everything which exists or has a being, must necessarily be of the nature of *Prakaśa* or Pure Illumination[8].

The *Caitanya*, as we have stated, is held to be self-luminous by nature. This means that the *Caitanya* is not merely Pure Illumination (*śuddha prakāśa*) which always shines and illumines, it is also at the same time the illuminator (*prakaśāka*), which illumines and reveals (*prakāśati*). The aspect of *Caitanya* as the Illuminator must be one and identical with that of the Illumination, since it can not exist outside the *Caitanya* which is held to be the sole Reality. In the same way, the Illumined (*prakaśita*) also revealed by the Illumination also can not be different from the Illumination (*prakāśa*)[9]. This, in other words, means that the *Caitanya* is not merely of the nature of Pure Illumination, it is also at the same time the Illuminator of itself as the Illumined (*prakaśita*), the three aspects being one and identical in essence.

It is indeed for the reason that the *Caitanya* is described in the Trika system as of the nature of Pure Illumination (*śuddha*

5. *I. P. V. V.*, p. 4.
6, *TVD..* v. 17
7. *Ibid*, v-17; I. P. V., I, 5,3.
8. *I. P. V. V.*, p, 5
9. *I.P,V.V*,, I, p, 73

Parkāśa)[10] which always shines and reveals itself in the absence of a second.

The identity of Illumination, Illuminator and the Illumined may, no doubt, seem strange as it is contrary to our ordinary experience in which we always find them as separate and independent entities. But in the case of *Caitanya* which is the sole Reality, it is true, both logically and factually.

When the *Caitanya* is described as being intrinsically self-luminous (*svayaṁprākāśa*) and self-revealed (*svyaṁprakāśita*), it automatically follows that the *Caitanya* i. e., the *Prakāśa* possesses the innate capacity of self-revelation, whereby It always shines and reveals Itself. This capacity of self-revelation, that is unique in *Caitanya* or *Prakāśa*, is technically called the *Āmarśana Śakti* of *Caitanya*, or simply the *Vimarśa Śakti*, and the act of self-revelation as the *Parāmarśa* of *Caitanya*. The *Vimarśa Śakti*, is the eternal 'attribute' of *Caitanya*[11] as it is inalienable from its essence.

From the above description of *Caitanya*, namely *Caitanya* possesses the power of self-revelation or *Vimarsa Śakti*, one might conclude that the *Caitanya* or *Prakāśa*, as the possessor of the *Vimarśa Śakti*, must be distinct and separate from the possessed i.e. the *Vimarśa Śakti* and that the *Vimarśa Śaktī* as an attribute of *Caitanya* must be something external to and independent of Caitanya. This conclusion, according to the *Trika* system, is erroneous and logically unwarranted. It is undoubtedly true, says the *Trika* system, that we sometimes distinguish Ś*akti* from the Ś*aktimān* from the practical point of view viz: the difference observed in their application and the result noticed therefrom;[12] but that kind of distinction is merely a conceptual distinction or logical distinction made by us, for our convenience in understanding their nature. It is not a real difference which actually exists there. For instance, the fire (*agni*) and its power of burning (*dāhikā śakti*) are not independent entities, though we might sometimes distinguish the power of burning (*dāhikā śakti*) from the fire (*agni*) in

10. *Pr. HD.*, Śū I Comm. p, 21
11. *Parāpravesika*, p. l; I, 5, 11.
12. *T.A.*, 1, 69, p. 110 Comm.

order to understand difference between the power of burning and the power of heating (*ubbāpa śakti*), which is another power of the fire having practical application in life. On the basis of this logical distinction, which is made to understand more comprehensively the nature of things, we cannot conclude that the Śakti exists independently of Śaktimān or *guṇa* attribute of *dravya*. (Substance).

That being so, the *Trika* system, being strictly a monistic system, does not believe, unlike the dualist *Naiyāyikas*, in the duality of *Śakti* and the *śaktiman*[13] *guṇa* and the *dravya*. It does not believe, for instance, that the burning power (*dhāikā śakti*) can exist independently of its substratum, fire (*agni*[14]) or the coldness (*śaitva*) of the ice (*hima*). The *Śakti* and the *śaktimān*, the *guṇa* and the *dravya* are, in the opinion of *Trika* system, not only inseparable as entities, but they are also one and identical in essence.

Hence it can be said that the *Caitanya*, as the self-revealing power, the *Vimarśa śakti*, and the *Caitanya* as the Pure Illumination (*śuddha prakāśa*) are not the two different aspects that exist independently of each other. They are, really speaking, one and identical in essence. The *Caitanya* as the Pure Illumination (*śuddha Prakāśa*) always implies and involves the *Caitanya* as the self-revealing power (*vimarśa śakti*), so that it is impossible to think of one without the other even for the sake of logical abstraction. As a matter of fact, we cannot, strictly speaking, call the *Prakāśa* and the *Vimarśa* śakti as the two aspects of the Reality, for they are biune in nature.

Since the *Caitanya* is held to be always self-revealed, *Prakāśa* is said to be always with *Vimarśa*.[15] The *Vimarśa śakti* always functions, otherwise the *Prakāśa* will not be manifest, a state which is logically unthinkable. The *Vimarśa* is the essence of *Caitanya*[16], its integral nature (*svabhāva*). It is, in fact, the unique character which distinguishes it from non-*Caitanya*, i. e. *jaḍa*

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13 *Vijñaānabhairava Āgama*, v. 18, p. 13.

14. *Vijñānabhairava Āgama*, v. 19, p. 13; T.A., I, 69, p. 110.

15. *I.P.V.V.*, p. 5

16. *I.P.V.V.*, Vol. I. p. 73.

The Supreme Reality, which is of the nature of *Caitanya* in the *Trika* system, is therefore, always described as *Prakāśa-vimarśa maya.* In the Supreme Reality, the aspect of Pure Illumination (*śudda prakāśa*) represents the *Caitanya* in the quiescent or static form, in which It is the ever-changeless self-same Principle, and therefore, is also called the *Śiva*, in the masculine form; while the aspect of *Caitanya* as the self-revealing power (*śuddha vimarśa*) represents the *Caitanya* in the pure dynamic form in which it is the ever-vibrating (*spandita*), the ever-active Principle of dynamism, and is therefore called the *Śakti* in the feminine form[17].

In the Supreme Reality, which is both absolutely silent, the Pure Statis, and at the same time, it is the ever-active the Pure Dynamis, neither the aspect of Pure Statis or the *Śiva* nor the aspect of Pure Dynamis or the *Śakti* is dominant, so that it is the equilibrium of the both. That is to say, the *Śiva* and *Śakti* are held in perfect equilibrium in the Supreme Reality, which is, therefore, technically designated as the *Parama Śiva*[18].

The *Parama Śiva*. being endowed with *Śakti* which is held to be identical with His Essence, is also described by virtue of it as the Supreme Lord (*Parmeśvara* or *Maheśvara*). The *Parama Śiva*, as the Supreme Lord, has the absolute freedom (*svātantrya*) in asmuch as His *Śakti* is absolutely free from any kind of restriction or limitation[19]. It is indeed for this reason that His *Śakti* is sometimes technically called the *Svātantrya Śakti* (Divine Freedom).

His possession of *Svātantrya Śakti* as His integral Nature is indicative of His Fulness[20] and Absolute character. His *Svātantrya* consists of His forming Divine Resolve (*Saṅkalpa*), and of translating those resolutions into actuality through His power of Act (*Kriyā śakti*)[21]. Thus, He possesses not only an unlimited freedom of Will (*apratihata ichhā*)[22] of forming Resolve, but also

17. *T.A.*. Ah. I, 69, p. 109.
18. *T,A.* II, I, Comm.
19. *I.P.V.*, I. V. 13
20. *T.A.*, I, 92 p. 137
21. *I.P.V.V.*, Vol. I, p. 82
22. It must be noted that the Divine *Ichhā*, when crystallised, forms the Divine *Sankalpa*. *I.P.V.*, I. v. 15.

an absolute freedom of carrying them out in actuality[23], i.e. the freedom of Act (*Kriyā*) both of which constitute the Essence of His Divine nature (*Pārameśvarya*).

Exercising His Divine Freedom, the Supreme Lord, sometimes i.e. during the period of creative activity, reveals Himself to Himself as the Universe (*viśva*). Of this self-revelation as Universe, which He does out of his free and independent will (*svecchayā*) with Himself as the background (*svabhitta*)[24], He is the Supreme Agent (*Kartā*), the ultimate Experiencer (*jñātā*) and the Supreme Enjoyer (*bhoktā*).

The manifestation of Universe is thus only a mode of His self-revelation in which He utilizes no other material save His own *Śakti*. Or to put it perhaps in a more precise language, the Supreme Lord's self-manifestation as Universe is only a self-expansion in the aspect of Sakti, (*sva-śakti-sphārau*)[25]. As such, the manifestation of Universe symbolises His Divine Glory (*aiśvarya*), in the revelation of which the *Śakti* plays most important role.

As the *Śakti* is held to be responsible for bringing out His Divine Glory expressed as the Universe, which was till now absorbed and identified with His Essence, as well as His essential *Svarupa* as the self-manifestation only, it is described in the Trika system as the Essence of His Divinity, the heart of the Supreme Lord.[26] Always identified with Him, the *Śakti* is said to be ever-active and ever-functioning, always revealing His Divine Nature (*Aiśvarya*).[27]

It would not perhaps be out of place here to examine critically the Trika conception of Supreme Reality in the light of the conception of Supreme Reality, *Brahman* of the Advaita Vedānta of Śaṅkara for the sake of better and critical appreciation of the Trika view point.

Although, both the systems of the Advaita Vedānta of Śaṅkara and the Trika agree in describing the Supreme Reality

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23. *I.P.*V. I, v. 14, Comm.
24. *Pr. Hd.*, *S*ū. 2.
25. T.A., I, Comm. p. 121
26. *I.P.V.*, I, V, p. 124
27. Pr. Hd., Sū.12, Comm. p. 63.

as essentially of the nature of pure *Caitanya*, they differ vastly in their conception of its nature. While the Trika system considers the pure *Caitanya* to be endowed with *Śakti* that is held to be identical with itself and whereby the *Caitanya* is always self-aware and self-revealed, the Advaita Vedānta maintains that the pure *Caitanya* is relationless inactive pure Existence only. The *Vedānta* thus does not admit the existence of *Śakti* in the *Caitanya*.

Being endowed with *Śakti*, the Supreme Reality of the Trika system, technically called the *Parama Śiva*, differs fundamentally from the *Brahman* of the *Advaita* Vedānta of Śaṅkara inasmuch as the former has also been described as the Supreme Lord (*Maheśvara*) and the Free Agent (*Svatantra Kartā*). As such, He possesses the absolute freedom (*svātantrya*), exercising which He causes Himself to appear as the Universe in Himself as the background.

The Universe, with its infinite variety of objects (*prameya*), means of experience (*karaṇa*) and experiencers (*pramātā*), thus, is not something different from Himself; it is, in fact, a manifestation of the immanent aspect of the Supreme Lord. It is a mode of his self-manifestation (*ābhāsa*),[28] resulting directly from his Divine Resolve (*saṅkalpa*) of appearing as the Many.[29] For the initiation of this process of self-manifestation as well as its dissolution, nothing is needed beyond the play of his Free Will (*svecchā*).[30]

The Advaita Vedānta of Śaṅkara, on the other hand, regards the Supreme Reality, *Brahman* to be the Transcedent Pure Being (*śuddha sat*), ever immersed in its essential Nature. As such, the *Brahman* is absolutely inactive in itself. Though it is said to be the underlying Reality of every appearance and all, it is in itself one and indivisible Pure Existence. It has no relation whatsoever with the appearance of Universe, the Multiplicity.

The transient world with its infinite variety, in the Advaita

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28. For comparative account of the doctrines of *Ābhāsa* and *Vivarta*, see, *I.P.V.V.* Vol. 1, p. 8-9; for a lucid account of the doctrine of Abhāsa see Chatterji-*Ka. Sai.*, p. 53-61; Pandeya-*Abhinavagupta, A study* etc. p. 195-96.
29. Cf. *Eko ham bahu syām*.
30. *Sp. Ka.*, v-1, Comm.p. 4-5; *Ibid* p. 11; *Pr. Hd.*, Sū. 2.

Vedānta's view, is an appearance, a perverted experience of *Brahman* due to *Ajñāna*. Though the *Brahman* is the ultimate locus or the substratum of all appearances and experience, it is in no way connected with the appearance or perverted experience as it is essentially inactive.

It is, therefore, held that the appearance of the world is due to the functioning of a *Śakti* which, though distinct from the *Brahman*, is held to be mysteriously subservient to it. The *Śakti*, technically called the *Māyāśākti*, is described as of the nature of neither is (*asti*), nor is not (*nāsti*), therefore, indescribable in logical terms. It functions ceaselessly in the *Brahman*, making the multiplicity to appear.

The *Brahman* is thus reduced to an actionless locus (*āśraya*) in which the *Śakti* operates without any beginning. Thus, though the Advaita Vedānta of Śaṅkara does not admit the existence of *Śakti* in the *Brahman*, it does not also deny the existence of *Śakti* altogether. To account for the appearance of multiplicity in the immutable Unity of *Brahman*, the operation of *Śakti* has been admitted; but it has been regarded as material (*jaḍa*) by future as against the Trika view which holds the *Śakti* to be essentially Divine and Spiritual.

The divergence of opinion in the conception of the Supreme Reality between these two systems, we find, mainly rests on their differences in their conception of the nature of *Śakti*. While the Advaita Vedānta considers *Śakti*, technically called *Māyā Śakti* in their system, to be material by nature and as such, different from the *Brahman* which is regarded as spiritual, the Trika system holds *Śakti* to be spiritual in essence, and as such an integral aspect of the Supreme Lord.[31]

By recognising *Śakti* as the inalienable nature of *Parama Śiva*, Trika system enlarges, as it were, their conception of the Supreme Reality which is both Transcendent (*viśvottīrṇa*) Reality Absolute, and Immanent existence (*viśvātmakasattā*) as the Universe. As compared to this, the Vedanta's conception of Supreme Reality as *Brahman* appears as norrow, exclusive and based on renuciatory outlook (*sannyāsa-mulaka-pravṛtti*).

We have observed that the Śakti is the essence of the Supreme

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31. *Pr. Hd.*. Sū. I, Comm p. 21

Lord's Divinity. Always functioning as identified withHim and thus revealing His Divine Glory (*Aiśvarya*), it has innumerable forms or aspects[32], which can however be subsumed under five principal heads[33] viz: *cit*, *ānanda*, *icchā*, *jñāna* and *kriyā*, arranged in the order of their intrinsicality.

The *Cit Śakti* is the most intrinsic aspect of *Śakti*, symbolising the Supreme Lord's power of self-revelation (*prakāśarūpatā*[34]). As it is held in identity with the Supreme Lord, He always shines and reveals Himself to Himself in the absence of a second. This self-revelation, it is said, is of the nature of 'Being experience' (*Aham*) of the Supreme Lord, and as such, it is eternal (*nitya*) and 'Full-in-Itself' (*pūrṇa*).

Next in the order of intrinsicality, is the *Ānanda Śakti* by which the Supreme Lord, who is 'Full-in Himself' (*pūrṇasvabhāva*), feels ever-satisfied (*ātmatṛpta*) and ever at rest.[35] He does not experience any difficiency or want, for which He might feel the necessity of moving out of Himself for satisfaction or joy. He remains as it were, resting always in Himself (*svātmaviśrānta*), immersed in his Essence[36], and experiencing the ever undisturbed peace.

The *Icchā Śakti* is that aspect of *Śakti* by which the Supreme Lord feels Himself supremely able, possessed of absolute Will and of forming Divine Resolve (*Saṅkalpa*) as to what to do, or what to create[37]. The Divine Resolve is at the root of all His movements and acts (*kriyā*)[38], including the manifestation of duality (*dvaitābhāsa*) in Himselt as the background.

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32. *T.S.*, Ah. iv. p. 28
33. Ibid, Ah I, p. 6
    Five *Śaktis* are like "Five faces" of the Supreme Lord from which "the five streamed" Śāstra has emerged. See T.S., p.4; they are even reduced to three-*Iccha*, *Jñāna*, *Kriyā*-which are the three main aspects of *Śakti*. See *T.S.*, I, p.6.
34. *T.S.*, Ah.I, p.6.
35. *S.D.*, Ah.I, 20, Comm. p. 17
36. *T.S.*, Ah. I, p. 6.
37. *Bubhuṣālaksana*.
38. *Sp. Ka.*, Nis I, i, Comm. p. 7; *S.D.*, I, L 16-17, p. 16; *STTS*. V-2, *p*. 2.

The *Jñāna Śakti* is that aspect of *Śakti* which brings in and holds all his self-manifestations as objects (*pramevakalpa*) in conscious relation with Himself[39]. It is true that the very act of bringing in relationship presupposes the existence of duality, but in the case of *Parama Siva*, the Sole Reality, the question of existence of something apart from Him cannot arise. The *Parama Śiva*, therefore, never experiences complete duality between Himself and His self-manifestation as object (*idam*), that is symbolised by the Universe. The reason for this is said to be that He always feels and experiences His objective self-manifestation to be held in Him and bound by a thread of Unity as it were. Thus, the duality of self-manifestation as Universe is always revealed in His experience, as it were, in the background of all-embracing Unity.

The *Kriyā Śakti* is that aspect of *Śakti*, exercising which the Supreme Lord becomes the Universe assuming any and every role[40], and thus actively participates in the display of His Glory as the Universe.

With these five principal aspects of his *Śakti* functioning eternally and thus revealing His Divine nature, the *Parama Śiva* always appears as the Supreme Lord.

The ever-functioning *Śakti* exists in a two-fold condition in the Supreme Lord-firstly, it functions remaining involved in and identified with Him, when it brings out His integral nature (*svarūpa*) as self-manifestation only (*sva-prakāśa*); and secondly, it functions sometimes somewhat distinctly as His inalienable Nature, when it is expressed as the manifestiation of Universe.

As the *Śakti* functions identifed with *Parama Śiva*, He reveals Himself to Himself as one undifferentiated Principle. This self-revelation of *Parama Śiva* to Himself must necessarily be of the nature of self-experience (*svānubhava*). And since in his self-experience there is no other principle which can limit it, or from which it can be distinguished, the self-experience must be of the nature of Self or *Aham*[41]. This, in other words, means that when the *Śakti* functions as completely absorbed in and

39. *S.D.*, Ah. I, 21, Comm., p. 18
40. *T.S.*, Ah. I, p. 6
41. *Aj. Pr. Siddhi*, v-15; *T.A.*, Ah. I, 67, Comm., p. 107

identified with Him, it reveals His absolute *Svarūpa* as *Pūrṇa Aham*[42]. This self-experience as *Aham* is said to be *pūrṇa* (full) in the absence of anything external to it.

Being free from all kinds of restrictions or limitations, it is regarded as pure in nature. It is described as the self-centered (*svātma-viśrānta*) self-experience of *Parama Śiva* as it implies no outward movement or self-expression. Flowing directly from His self-shining and self-revelatory nature, as it does, His self-experience as *Aham* is eternal in the sense it is beyond the limits of time-process (*kāla*).[43] It is unique and infinitely potential. It forms the foundation of all His self-experiences.[44]

As such, it must be distinguished from ego-experience of common man which, according to Trika system, arises from the superimposition of Self on Not-self i.e. body and its constituent *tattvas*, and is, therefore, limited and impure by nature.

And when sometimes the *Śakti* functions somewhat distinctly as it were, as his inalienable Nature, *Parama Śiva* appears as the Supreme Lord, and His *Śakti* expressed as the manifestation of Universe. The process of manifestation of universe can be described in the following manner from *Parama Śiva's* point of view. The Supreme Lord, exercising his Free Will, reveals Himself to Himself-which is the same as His *Śakti*-as universe. Obviously, the self-revelation of *Parama Śiva* as universe is only a manifestation of His immanent aspect, i.e. *Śakti*, as universe, which lies prior to manifestation, as absorbed in and identified with His Essence.[45] To *Parama Śiva*, the manifestation of universe appears, as it were, a mode of his self-experience, since He is the ultimate Experiencer (*para-pramātā*) and the Spectator (*sākṣī*) of this self-manifestation.

In this way, the Trika system holds that the self-manifestation as universe is also a mode of His self-experience in the same way as *Aham* is the mode of His integral Self-experience (*akhanda-anubhava*). These two modes of self-experiences are held to be

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42. *Sp. Nir.*, III, 13, Comm., p. 65.
43. T.A., I., 127; p. 165.
44. For the Nature of Self-experience, *pūrṇa Ahṁatā*, see Sp. Nir., III, 13, Comm., p. 66.
45. *Pr. Hd.*. Sū. 4, Comm., p. 30.

simultaneous. That is to say, when the *Parama Śiva* has the self-experience as Universe, He does not cease to have His integral self-experience as *Aham*; the former does not obliterate the latter.

Outwardly this may appear somewhat strange and incongrous, but if we try to understand the real nature of these self-experiences, we would find that they are not mutually exclusive or of the nature of one-denying-the other. They are rather intimately connected; for the self-experience as universe implies and presupposes the self-experience as being or *Aham*. Unless the *Parama Śiva* has the self-experience as *viśva*,[46] *Aham* or Being-Experience is thus the foundation of *Parama Śiva's* self-experience as *viśva*.

All that happens when He has the self-experience as Universe, His Absolute self-experience as *Pūrṇa-Aham*, becomes somewhat 'covered' up as it were, and grows less prominent, due to the imposition of self-limitation (*ātma-sañkoca*). That is to say, He then does not have the absoulte self-experience as *pūrṇa-aham*; He has the self-experience as *Aham* only in the stages of involution (*sṛṣṭi*).

The Supreme Lord is said to have five principal kinds of functions,[47] or *krtyas* forming a cycle as it were through which He is said to manifest his *svātantrya* eternally. They are technically designated as the *Nigrahs*, the *Sṛṣti*, the *Sthiti*, the *Saṁhāra* and the *Anugraha*.[48] We have enumerated these functions in a particular order (*krama*), but that should not be taken to mean that there is a rigid succession or order in which these functions are bound to take place, or that Supreme Lord is bound by that order. The Supreme Lord, being absolutely free (*svatantraḥ*) in all respects, is not, really speaking, bound in principle by a logical succession of *kṛtyas*. It is only for our convenience to explain the cycle of five functions, that we have

46. This is true of even all our ordinary experiences
47. *S.T.T.S.*, v-1, Comm., p.1; *Sp. Nir*, III, 13 p. 66, *App*. V-2, p. 1.
48. The Supreme Lord even as a *Saṁsārin* is said to perform five *krtyas*; for explanation. see *Pr. Hd.*, Sū. 10, Comm. p. 51 ff.

arranged them in a logical order, taking the *Nigrahs* to be starting point of the cycle of *kṛtyas*.

The *Nigraha*, also called the *Tirodhāna*, literally means self-limitation. In order that the Supreme Lord can make the multiplicity as universe to appear, He first, exercising His Divine *Svātantrya*, imposes limitation on his Limitless Nature. (*Pūrṇa-svarūpa*). As a result of this voluntary self-limitation, He who always experiences Himself a *pūrṇa Aham* ceases to have that kind of self-experience. The *Pūrṇa Ahamtā*, the characteristic essence of His Absoulte nature, disappears as it were with the imposition of self-limitation (*nigraha*). A cleavage appears in his self-experience as *Aham*, and he appears as having split Himself spontaneously as it were into two sections-one, which remains self-revealed as *Aham* and the other, which becomes 'dark' as it were with the imposition of limitation due to the cessation of self-revelatory power (*vimarśa śakti*). The portion, which becomes 'dark' consequent on the cessation of self-revelatory power and there, by suppression of *Ahaṁtā*, appears as a Void (*akāśa*) or Absolute Negation (*Śūnya*), as *Aha*m*tā* is negated from it. This is a necessary pre-condition for the emergence of the self-experience as *viśva*, symbolised by the term '*Idam*'.

The Supreme Lord, then makes the '*Idam*' to appear[49] in the background of 'Void' (*ākāśa*) created by His self-limitation or self-negation; and this function is technically called *Sṛṣṭi*[50]. As *Idam* or Not-self is totally free from the characteristic feature of self-consciousness, (which is the essential feature) of *Ahaṁtā* the *Idam* appears, as it it were, something distinct from and outside of *Ahaṁtā*. But, as a matter of fact, *Ahamtā* and *Idaṁtā* are not different from each other: they are only the polarised aspects of experience. Hence the duality does not appear in the manifestation of *Idaṁtā*.

In the beginning, the self-experience as *Ahaṁtā* prevails over the self-experience as *Idaṁtā*, the latter being indistinct. But

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49. The '*Idam*' is only a form of self-experience as object. See *Pr. Hd.*, Sū., Comm. p. 54.

50. Sṛṣṭi is only the Supreme Lord's act of making the '*Idam*' appear in His self-experience., For explanation, see Ibid—p. 54.

the *Idaṁtā* does not rcm iin so for long; it gradually develops and grows distinct, till at last it rcaches a stage, when both appear as perfectly balanced. This stage of development is reached due to the *kṛitya* technically called *Sthiti*.

In the next moment, what had emerged from *Ahaṁtā* as *Idam* is made to disappear completely by the Supreme Lord as it were. It is withdrawn back and absorbed in the *Ahaṁtā*; this stage of development is known as *Saṁhāra*.

With the *Saṁhāra*, the cycle of outward manifestation, which had commenced with *Srsti*, is completed. but the cycle of functions as such does not end there. The first four *kṛtyas*, beginning with *Nigrahs*, constitute the process of Cosmic Manifestation (*viśvaṣṣṭi*) lasting and repeating itself, as it does, from eternity to eternity. The cycle of outward self-absorption is technically called a '*Kalpa*'.

The original self-limitation, which has started with *Nigrahs* carried through the successive stages, must also end before the cycles of functions closes. Hence, it is said that *Anugraha*, which puts an end to self-limitation, is the final function which completes the cycle. The *Anugraha* as putting an end to original self-limitation lies on a different plane. It is the function by which Supreme Lord, throwing aside his self-limited form, restores Himself to His original nature (*svabhāva*). We shall discuss this function in greater detail later on.

Before we discuss the process of *Parama Śiva's* self-manifestation as universe as descrıbed in the texts of the Trika system, it is necessary to draw the attention of the reader to certain aspects and characteristic features of the process of self-manifestation which are peculiar to this system,

We have observed that looking from *Parama Śiva's* point of view, the process of universal manifestation is only a mode of His self-experience. It appears, therefore, quite consistent that this process should resemble to a large extent to the psychological process of our daily life. Indeed, it is for this reason that the Trika system describes this process as the process of *Parama Śiva's* experiencing Himself out, which has been technically called the *Abhāsa*. It has been often described beautifully with the help of a metaphor, which is as follows :—*Parama Śiva*, it is said, always 'sees' Himself reflected in a clear mirror which i ,

nothing but his own *Śakti*. As He always 'sees' (*paśyati*) Himself as the one undifferentiated principle without a second, the self-experience (*anubhava*), which He has from this process, is of the nature of *Pūrṇa Aham*. But sometimes, i.e. during the period of creative activity, when He causes Himself to appear as the universe, He 'sees' (*paśyati*) Himself as the Universe.[51] The manifestation of universe is, thus in reality, only the self-experience as universe to *Parama Śiva*.

Thus we find that according to the Trika view, the process of universal manifestation is, in the first instance, purely 'ideal' as it begins with the Divine Resolve (*Saṅkalpa*) of becoming Many, and then flowers and develops into 'Divine Idea' which is experienced by the Supreme Lord. The 'Divine Ideal' later assumes gross form when it is expressed in and through the medium of matter. The 'ideal' form of Universe, in which the *Śakti* retains its pristine purity remaining as *cit śakti*, is regarded to be pure[52] and non-different from Himself. But when it is manifested in matter, it assumes concrete form and becomes impure when duality (*dvaitabhāva*) makes the appearance.

In manifestating Himself as the Universe, the *Parama Śiva* plays the dual roles, both at the same time. On one hand, He remains in the background as He ever is—as the Supreme Lord (*Parameśvara*) when He is the Spectator (*Sākṣī*), watching the play of His *Śakti* as the universe, but at the same time actually controlling and governing it as the Supreme Agent (*karta*)[53], on the other He, assuming the various roles of subjects (*pramātā*), objects (*prameya*) and the means of achieving them (*karaṇa*), appears on different levels of creation, and thus, actively participates in the play of *Śakti* (*līlā*). These two aspects of *Parama Śiva's* Nature are inseparable.

In the following paragraphs, we shall describe briefly how the *Parama Śiva* 'opens Himself out' (*unmīṣati*)[54] in the aspect

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51. Cf. *Par. Sār.*, v-12-13, Comm. p. 39; *I. P. V. V.*, *I*, v-7, p. 144.
52. Technically called the *Śuddha Adhva*. *STTS.*, v-1, p. 2.
53. Cf. *Par. Sār*, v-13, Comm. p. 36; *MM* v-18, Comm. p. 49.
54. *Pr. Hd.*, Sū. I Comm. p. 21,

of *Śakti* as universe as it is technically called in the phraseology of the system, when the thirty six *tattvas* constituting the different levels of creation come into being. Though we would describe the process of how different *tattvas* emerge from one another with the involutionary process, it should not be taken to mean that the actual process of universal manifestation also consists of gradual involution in which different *tattvas* unfold gradually from the Supreme Being.[55] For the process of involution, technically called *unmeṣa*, is not a temporal process, it is instantaneous, so that the moment the *Parama Siva* 'opens Himself out' exercising the Divine Freedom, the same moment the entire creation, beginning from the *Śiva tattva* down to the *Pṛthvī tattva* comes to be[56], and the moment He 'closes Himself up' (*nimiṣati*), the entire creation is re-absorbed in Him in a moment as it were.

The gradual development of the universal manifestation that we shall trace here, is only a logical description of the process. For it is known that during the period when the *cid anu* (self-limited aspect of *Caitanya*) that is the human soul, evolves and progresses towards his ulimate Goal, i.e. the realisation of *Śivatva* through his *sādhanā*, he traverses certain levels, passes through certain stages which are really the different levels of creation through which he must have passed during the procses of his involution i.e. the descent. These levels of creation represented by the different *Tattvas*, must be there from the very beginning, that is when the universe first came into being.

The term *tattva*[57] literally meaning "thatness or whatness namely of everything that exists", signifies generally the fundamental factors or constituents which go to build up the creation. But, according to the Trika system, *tattva* does not merely mean a category or a constituent of the universe it means something more. Ontologically speaking, *tattva* is an evolved form of *Śakti*, since the univere itself is held to be an

55. Cf. *T.S.*' VIII, p. 79.
56. Cf. *STTS*, v-1 Comm. p. 1.
57. For the nature of Tattva see I,P.V., (Bhaskarī). III, 1, 2 p. 219; also T.S. VIII p. 69 Cf. Author's article 'The Concept of Tattva : A Study in Kaviraj Felicitation Volume.

evolution of *Śakti*. The manifestation of entire creation, consisting of different levels, each of which is representated by a *tattva*, takes place as the *Śakti* evolves and thus reveals the universe, lying absorbed and identified with itself, prior to manifestation. The different *tattvas* of creation thus symbolise different steps of evolution of *Śakti* from spiritual down to the material.

As all the *tattvas* are not equally pervasive and universal, they are arranged in a descending order of pervasion and universality so that they form a sort of hierarchy of *tattvas*. According to Trika view, each higher *tattva* representing a higher level of creation pervades and permeates the successive ones, such that each lower *tattva* has its existence only in the higher one and so on to the highest *tattva*, which pervades and permeates the entire creation.[58] This, in other word, means that each higher *tattva* has in its bosom, as it were, the succession of *tattvas* in the seminal (*bīja*) form.

In the same way, each lower *tattva* implies and involves all the *tattvas* above it upto the highest *tattva*, such that the lowest of all implies and involves the whole range of *tattvas*. Thus the process of universal manifestation, it can be said, is only a process of descent of the Highest, the involution of the spiritual into the material and physical; each successive step of descent representing greater and greater restriction on the part of the Highest Reality.

The manifestation of the universe, generally speaking, consists of three distinct stages-first, is the germinal state (*bījāvasthā)* when the *Śakti* that brings out the manifestation, is pure in its spiritual form in the earliest phase of manifestation. The matter is then totally absent and hence, there is no appearance of duality (*dvaitādhāsa*) in this stage. The universe, which is epitomised by the '*Idam*' in this stage, does not appear distinct from the *Parama Śiva*, the Supreme Experiencer. The stage is represented by five pure *tattvas* viz: the *Śiva Tattva*, the *Śakti Tattva* the *Sadā Śiva Tattva*, the *Iśvara Tattva*, the *Śuddha-Vidya Tattva*, which together constitute the Pure Order (*śuddha-Adhva*).[59]

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58. Cf. *S.T.T.S.* Comm. V-21, p. 13
59. Cf. *S.T.T.S.*, Verse 4, Comm.

The second stage, representing the development of the previous one, is technically called the 'sprouting stage' (*Ankurāvasthā*). In this stage, the matter makes its appearance alongwith the *Caitanya* aspect, though it is yet in its subtle form. This stage is constituted by a mixed condition of matter and spirit (*Caitanya*), both of which are equally predominant. It is represented by seven mixed Tattvas viz: *Maya and* its five *kañcukas* and the *Purusa*.

Next is the 'flowering stage' (*pariṇatāvasthā*) when the involution is carried further so that the *Śakti* now appearing as material *Śakti* (*jaḍa śakti*) assumes its grossest form of materiality. As a result, it becomes dense in matter as well as predominant so much so that the *Caitanya* aspect is hidden completely by the overwhelmingly strong covering of matter. This stages is represented by a group of twenty-four *tattvas*, beginning from the *Prakṛti* down to *pṛthvi*.

Logically speaking, the highest and the first at the top of the hierarchy of *tattvas*, is the *Parama Śiva*. From Him, the entire range of *tattvas* emanates as His self-formation or self-experience (*ābhāsa*). The *Parama Śiva* is not only the Supreme Lord (*Maheśvara*), but He is also the ultimate Reality who holds in (*bibharti*) Himself the entire range of unmanifest (*avyakta*) universe as an Idea (*Āmarśa or Paramarśa*),[60] which becomes later expressible in the forms of discursive thought and speech[61] (i.e. *paśyanti*, *madhyamā* and *vaikhari*), when it is manifested.

There is yet another aspect of *Parama Śiva*. As the Supreme Reality (*anuttara*) He transcends all, even the supremely ideal form of universe when it is unmanifest even as a 'idea'.

Parama Śiva is, by His nature, Full-in-Himself (*pūrṇa*) and self-centered (*Ātma-viśrānta*). So long He remains so, there is not even the slightest possibility of a universal manifestation. Hence, in order that there may be a universe, He first (this is only a logical first) limits His Absolute (*anuttara*) nature, by bringing into operation that aspect of *Śakti* which functions as the principle of negation (*niṣedha vyāpārarupā*).[62], thereby He lets, as it were,

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60. *Āmarsa Paranādagarbhah.*
61. *Vijñanābhairava Āgama*, v-3-4, Comm. p.5.
62. *Par. Sar.*, v-4, Comm., p.10.

His *svarupa* as the Transcendence and Fulness to disappear from His view so that He may feel a want (*abhāva*). Unless that want in the form of negation is created by this self-limitation, there is no scope for the manifestation of the universe which lies identified with His Essence prior to manifestation.

This is the first step towards the universal manifestation, which is technically called the *Śi*va *Tattva*. In this state, He is, what He was as *Parama Śiva*, in all His essentials and in every respect, with the only difference, namely his experience of Fulness (*pūrṇtva*) is eliminated. There is no change or mutation whatsoever when the *Śiva Tattva* comes into manifestation; in fact the *Parama Śiva* remains as He ever was, and exists simultaneously with and including the Śiva Tattva.

Śiva tattva is only the pure light of *Caitanya*[63] without anything else to shine upon except Himself as *Aham*-without even a trace of any other experience. It is the state when the self experience (*sva-parāmarśa*) of the *Parama Śiva* is only pure '*Aham*', without even the thought or feeling of *Aham asmi* (I am), for even being implies a relation of identity, howsoever indistinct it might be.

Although said to be produced (*jātah*)[64] or manifested in a sense from *Parama Śiva* in as much as it forms an experience distinct from the Supreme Experience, *Pūrṇa Aham*, it is really speaking the first 'flutter' (*prathamospandah*) towards the manifestation of universe eternally existing in Him as seed.

In this stage *Cit* aspect of *Śakti* is held to be most manifest.[65]

The *Śakti tattva*, though described as the second *tattva* in the hierarchy of *tattvas*, can scarcely be called the second

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63. *T.S.*, VIII p. 74; In this aspect it is said to resemble a clear mirror capable of reflecting the manifestation and maintenance and dissolution of Universe—cf. *I.P.V.* (*Bhāskari*), III, 1, 1, Comm. p. 216; Also, *S.T.T.S.*, verse I, p. 2.
64. For cause and effect relationship between the different Tattvas, see *I.P.V.*, II, 4.
65. *T.S.*, VIII, p. 74; Also *S.T.T.S.*, verse 2 comm. p. 3; According to Utpala however, Icchā śakti predominates in this Tattva, *S.D.* II, 1, Comm. p. 37.

tattva.[66] Because the manifestation of the *Śakti tattva* is always simultaneous with the *Śiva tattva*; and as a matter of fact, the operation of *Śakti tattva* makes the revelation of *Śiva tattva* possible. It is, therefore, held to be existing eternally along with the *Śiva Tattva*. In some texts, *Śakti tattva* is not even separately enumerated as a *Tattva*; it is counted as one with and included in the *Śiva Tattva*.

As observed above, the *Parama Śiva*, in order that He might experience Himself as universe, first(in the logical sense) negates and suppresses his Absolute (*visvottīrṇa*) character, thereby lets His Supermost Experience as *Pūrṇāhaṁtā* to disappear as it were from His view. For, so long He continues to have *pūrṇāhaṁtā* as His self-experience, He cannot possibly experience Himself as Universe. The stage, in which the tremendous act of Negation is achieved due to the operation of *Śakti* as the principle of Negation (*niṣedha*), is technically called the *Śakti Tattva*.

The negational,[67] or precisely speaking the suppression of the Supremost Experience, does not however mean that *Parama Śiva's* self-experience becomes a total Void (*śūnya*), or that He ceases to have any kind of self-experience. It only means that He does not longer experience Himself as *Pūrṇāhaṁtā*, the *viśvottīrṇa* aspect of His Nature having been suppressed and gone to background. In its place, he has the experience of Himself as *Aham*, which is the same in all essentials and in every respect as the *Pūrṇāhaṁtā*, minus its *viśvottirna* character.

In other words, the only change brought about in His self-experience by the operation of *Śakti* as the Principle of Negation in this stage is in respect to the replacement of *Pūrṇāhaṁtā* by *Pure Ahaṁtā*, the Transcendent Aspect by the Immanent aspect.

The elimination of the Transcendent (*viśvottirṇa*) aspect from

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66. In fact, the Śiva and Śakti Tattvas are said to be outside the range of creation. cf, *I.P.V.*, III, 1, 2, p. 218.
67. In the self-experience of Parama Śiva as Pūrṇahamtā, both the aspects of His Nature namely, the Transcendent and the Immanent are held in perfect equilibrium (*S.D.I.*, v-3-4 Comm. p. 7). The elimination of the former leaves the latter in the field of experience, which is but natural as a pre-condition to Universal manifestation.

His self-experience in this stage paves the way for unfoldment of the Immanent aspect in successive stages, with which the Universal manifestation takes place. It is for this reason that the *Śakti Tattva* is also described as the Womb (*Yoni*) and the seed of universal manifestation. The universe, though unmanifest (*avyakta*) in this stage, is implied in it as a potentiality (*bīja*).

In the *Śakti tattva* the aspect of Divine *Śakti* as *Ānanda* is said to be most manifest.[68] The very nature of *Ānanda* or Bliss is the self-satisfaction and absolute rest within Himself.[69] Hence in this stage, there is no movement in the form of thouhts, no 'flutter' (*spanda*)-the self-experience as *Aham* remains confined to its essential nature.

Though described as produced from the *Parama Śiva*, the *Śakti tattva*, like the *Śiva Tattva*, is held to be eternally existent. It is said that *Śiva* and *Śakti Tattvas* do not disappear at the time of cosmic dissolution (*Mahā-pralaya*), but they remain in the bosom of *Parama Śi va*, as it were, as the seed of Universe to come.

The next step towards the universal manifestation is the manifestation of *Sadākhya Tattva*.[70] In this stage, the *Aham* in the self-experience develops to an extent that the nation of 'Being' makes its first appearance side by side the *Aham*. That is to say, the *Parama Śiva* in this stage does not experience Himself as merely *Aham*, but also as having a being over and above it. The self-experience as *Aham* thus no longer remains confined to himself, but is extended to something appearing as Not-self, quite distinct and outside Himself.[71] That which appears as Not-self (*Idam*) is really and essentially not different from Himself (*Aham*); it is only a self-extended aspect of Himself which, on account of appearing distinct and separate from Himself, is experienced as being outside Himself. The experience of this stage can be formulated as *Ahameva Idam* (I am This).

The appearance of *Idam*, in this stage, does not only help and aid in the realisation by *Parama Śiva* of His 'Being', as

68. *T.S.* VIII, p. 74: STTS., v-2, Comm. p. 3.
69. Cf. *T.S.*, VIII, p. 74.
70. I.P.V. (Bhāskari), III, 1, 2. p. 217.
71. *Ibid*, III, 1, 3, p. 22 3.

something different and apart from the *Aham*, it also marks the begining of the the appearance of the Universe in its 'Ideal Form'. when it is very subtle and indistinct.

The *Idam* in the initial stages of its manifestation appears as very vague and indistinct (*dhyāmala*), so that the *ahamta* prevails over it.[72]

In this state, the *Icchā* aspect of Divine *Śakti* is held to be dominant feature.[73] The *Icchā*, we have stated, is at the root of forming the Divine Resolve (*saṅkalpa*), and of all movements and activity (*kriya*), As the *Icchā Śakti* precedes the manifestation of Kriya there is actually no movement or activity in this stage. There is only the Will (*Icchā*) to Act (*kriya*) following the stage of Perfect Bliss (*Ānanda*) and Rest (*viśranti*), but no activity. This is logically an essential step, without which the activity of the kind that is going to follow, is not possible.

Although the *Sadākhya Tattva* is counted as the third in the hierarchy of tattvas, really speaking, it is the first,[74] considering the facts that the Universe in its ideal form appears for the first time in this stage, and that the *Śiva* and *Śakti tattvas* are eternally existent.

In the succeeding stage the *Idam*, that was appearing as very indistinct and subdued, being in the background of experience of 'Being' assumes importance as it emerges out as the prominent element of experience.[75] The self-experience of *Parama Śiva*, in this stage, thus assumes the form of *Idameva Aham*.

The development of the *Idam* into the dominant element (*adhyāmala*), as is obvious from the self-experience formulated above, throws the *Aham* into background[76] as it were in the experience, so that their relative position appears as reversed in this stage.

The development of *Idam* into prominence in experience enables the *Parama Śiva* to make a full survey as it were of the

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72. Ibid, III, I, 3, p. 224, Comm.; *STTS.*, v-3 Comm. p. 3.
73. *T.S.*, VIII, p. 74; *STTS* , v-3, Comm. p. 3.
74. *I.p.V.* (*Bhāskari*), III, 1, 2, Comm., p. 218.
75. Cf. Ibid III, 1, 2, Comm. p, 218; *STTS*, v-4, Comm. p. 4
76. *Ibid.*

Idam, and know its real nature, since it has come into His clear view due to its prominence. This stage of making full survey of what constitutes the Lordliness (*Aiśvarya*) or the Glory of his Divine Being is technically called the *Īśvara Tattva* or *Aiśvara Tattva*.

In this stage, *Jñana* aspect of His Divine *Śakti* is held to be most manifest[77]. The prominence of the *Jñana Śakti* appears very natural here, because the *Idam* in this stage appears in His full and clear view, when He maks a full 'survey' of the '*Idam*'.

In the next stage, the two poles of His self-experience, the *Idam* and the *Aham*, are fully equalised[78], so much so that they are experienced as almost identified with each other, though they are separable in thought.

In this stage, the *Aham* is not so dominant as in the *Śiva Tattva* stage, nor is it eclipsed as in the *Īśvara tattva* stage. Likewise, the *Idam* is neither obscure as in the *Śiva tattva* stage nor dominant as in the *Īśvara Tattva* stage; they are held in a perfect equilibrium like the two pans of a balance[79]. This means that both the *Aham* and *Idam* are equ*a*lly clear so that their nature can be fully realised at one and the same time.

This stage of self-experience, consisting of the equalisation of the two poles of experience, the *Aham* and the *Idam*, is technically called the *Sad-Vidya* or *Śudha Vidya Tattva*[80].

The experience of equalising the two factors, namely of *Aham* and *Idam*, implies and involves the knowledge of the fact that one belongs to the other. This can be formulated thus— *Ahameva Idam, Sarvo mamayam vibhavaḥ* (I am All this, all this is mine as a part and parcel of Myself). Thus, it can be said that it is in this stage that there arises, for the first time, the realisation of what may be termed as *bhedā-bhedā* (diversity-in-unity-and identity).

Such an experience is possible only in this stage, and not in the previous ones. Because, unless both factors or elements of experience, the *Aham* and *Idam*, are fully brought out in experi-

77. T.S., VIII, p. 74; STTS, v-4 Comm. p. 4.
78. I.P.V. (Bhāskari), III, 1, 2, Comm., p. 221. ff.
79. STTS. v-4 Comm. p. 4.
80. I.P.V. (Bhāskari), III, 1, 3, p. 221 ff.

ence, and their nature fully realised, it is not possible to make a comparison between the two aspects, as is done in this stage and thereby realise both the contrast and identity subsisting between the two.

In this stage, there is some 'movement' implied in the thought, in the mental act of separating and thus realising their relationship, hence the *Kriya* aspect of Divine *Śakti* is held to be most dominant[81].

With the manifestation of *Śuddha Vidyā Tattva* the first stage of Universal manifestation comes to an end. The Universe, so far manifested is pure and 'Ideal' one as it lies within *Parma-Śiva* identified with Him in his self-experience. As such, there is no blemish in it in the form of duality (*dvaita*). It is, therefore, technically called the Pure Order or the Perfect Way (*Śuddha Adhva*)[82]. The Tattvas are, it is said, realised in the true form and nature in this Or der.

In the next stage, technically described the 'sprouting stage' (*aṅkuravastha*) of the universal manifestation, the *Śakti* does not function in its pure form as *Cid Śakti*[83]. It assumes the form of *Jaḍa śakti* (the Material Power) and functions as the Power of Obscuration (*Tirodhāna*), technically called the *Maya Śakti*. At the root of this development lies the emergence of *bheda saṅkalpa* of the *Parama Śiva*, the Divine Resolve of making the Multiplicity to appear.

Operating His *Maya Śakti*[84], the *Parama Śiva* obscures as it were, His own Divine Nature as the Supreme Experiencer, (*Para pramātā*) and makes Himself to appear as the innumerable limited experiencers (*mita pramātā*). As a limited experiencer, he does not experience the whole of universe (*viśva*) as *Idam* but experiences only a fragment of it; and that too an existing apart from him[85]. Thus, the obscuration of His *svarūpa* leads the *Aham* of *Suddha Vidyā* level goes to 'sleep'[86] as it were, and is covered up by the function of *Māyā*.

81. *T.S.*, VIII, p. 74: *STTS*, v-4, Comm. p. 4
82. *STTS.*, v-5, Comm., p. 5.
83. *STTS*, v-5, Comm. p. 5
84. Ibid
85. Ibid
86. I.P.V. (*Bhāskarī*) III, 1, Comm. p. 336 ff.

With the obscuration of *Aham* by the *Māyā*, the *Idam* rises up and splits up as it were, to fill the vaccum created by the obscuration of pure Subject, and thus plays the dual role of limited subject and object. The feeling of limited subject (*Aham bhava*) is thus only a suprimposition on the *Idam*. As limited subject, he feels himself as it were, one with the object, so that the defects[87] of the object, such as, discreetness and separateness, that are there in the object due to limitation and obscuration of its true nature, come to infect him also. He also begins to feel his distinction and separateness from other limited subjects, with the result that his distinct individuality develops and makes its first appearance in him.

The obscuring power of *Māyā* acts as veil upon the Supreme Experiencer's Omnipotence (*Sarva kartrtya*), Omniscience (*Sarva jñatrtya*), self-contentment (*pūrṇatva*), Eternity (*nityatva*) and Omnipresence (*vyāpakatva*) and transforms them into five snares (*paśas*)[88] which bind him. These five forms of *paśsa*, which were originally in their unlimited pure form the embodiments of his Divinity, are technically called *Kañcukas*[89] or Principles of Limitation. They are called *Kala* (limited authorship), *Vidyā* (limited consciousness), *Rāga* (limited interest), *Kala* (limitation with regard to time), *Niyati* (limitation with regard to space).[90] As these result from the obscuring activity of *Māyā*, they are sometimes described as the Five progeny of *Māyā Śakti*.

Obscured by *Māyā*, and bound by those five kinds of snares, the Supreme Experiencer, deprived of his Divinity, becomes a limited being, when he also forgets his essential nature, He now appears in a different form altogether viz: as infinite number of *Puruṣas*.[91]

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87. Ibid.
88. *MM.*, v-18, p. 49.
89. *I.*P.*V.* (*Bhāskarī*), III, 1,9 p. 237; *STTS*-v-6, 7 p. 5-6
90. For the details of their nature as Tattvas, see *STTS*, v-8 to 12; T.S., VIII p.81 ff, *I.P.V.*, III, 1, 9, comm., p. 237 ff.
91. According to Sāṅkhya system Puruṣas are independent beings from the very beginning of creation, but according to Trika system they are only the self-manifestation of the Supreme Lord.

We have observed that the *idam*, through the functioning of *Māyā* as the power of obscuration, appears as having two forms side by side, viz: the subject and the object. The subject (*pramātā*) is what may be in its true form called the *Puruṣa*, and the Object as the *Prakṛti*. The *Puruṣa*, and the *Prakṛti* are thus brought into existence simultaneously by *Māyā Śakti's* operation.

Puruṣa is, as a matter of fact, the self-limited and impure form of the Divine Experiencer (*para pramātā*). By allowing Himself to be enshrouded and ensnared by *Māyā* and its five progeny, the Divine Experiencer comes to assume this form of *Puruṣa*. But it must be remembered that in assuming his form He does not undergo any change in Himself, He remains what He ever is, the Divine Experiencer in His essence.

The *Māyā*[92] which enwraps and obscures Him also implies a process of multiplication and differentiation along with obscuration[93], so that when He allows Himself to be enshrouded by *Māyā*, He appears, not as one *Puruṣa* but as infinity of *Puruṣa*, all of whom experience themselves as differentiated and separated from one another.

Simultaneously with the manifestation of the *Puruṣa* the *Prakṛti* is manifested. As the number of *Puruṣas* manifested by this process is unlimited, the number of *Prakṛtis* is also unlimited, so that there is one *Prakṛti* for every *Purusa*.[94]

The experience of *Prakṛti* on the part of *Puruṣa* is one in which there is no specific feeling of any sort. The reason for such a view is that *Puruṣa*, in this stage under the obscuring power of *Māyā* is in a state of deep 'sleep' as it were.[95] He does not have the experience as 'I'. In the absence of any self-experience as 'I'

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92. Like all Śuddha tattvas i.e. the tattvas of Pure Order, the Māyā in the Trika system is said to be one and Universal by nature, the Impure tattvas below Maya are, however, held to be many and limited, according as they are attached to limited experiencers.
93. Cf. *Tattva Sandoha*, v-5.
94. This is contrary to what is held in the classical Sāṅkhya system viz: one Prakṛti for infinite number of Purusas. *T.A.*, X, Comm. p. 172; T.S., VIII, p.83.
95. *Śiv. Sū.*, I, 10, Comm. p. 25.

He cannot have a clear and definite objective experience of anything. Hence, He has only a vague and indefinite experience of *Prakṛti* for which reason the *Prakṛti* is also called the *bhogasāmānya* for *Purusa.*[96]

In the next stage, when *Prakṛti* is stirred by *Ananta*[97] (the Lord of *Prakṛti* region), it produces everything of specific experienced for *Puruṣa*, in the form of either objects (*kārya*), or the means (*karaṇa*) where by objects are experienced or both. The process, following which these means and the objects of experience come into manifestation from *Prakṛti*, is very much the same, as has been recognised by the Sāṅkhya system. There are, of course, slight differences in the details which are mainly due to Sāṅkhya's non-recognition of a clear-cut distinction between the universal self and the limited self, but the process is substratially the same as in the classical Sāṅkhya system.

Hence we do not propose here to enter into the details of the evolution of twenty-three *tattvas* from the *Prakṛti*.

In this way we find Supreme Lord, exercising His Divine Freedom makes the entire creation consisting of thirty-six *tattvas* ranging from *Sadāśiva Tattva* down to *Pṛthvi*, appear in Himself.

Thus, He becomes, as it were the Universe, the totality of creation, out of His Free and independent Will.

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96. T.S. VIII p. 83
97. Ibid. VIII p. 75; For reasons see Ibid. VIII, p.85

CHAPTER II

The Origin Of Man and His Nature

The individual being, who in his present form is called the human being, is said to be not only non-different from the Supreme Being, *Parama Śiva*[1] but is also regarded in the Trika system as being a self-limited and self-contracted (*sva-saṅkocita*) form[2] of him.

The reason for such a view is not far to seek. In the foregoing Chapter, we have indicated that the *Parama Śiva* is, by His very nature, Free and Independent (*svatantraḥ*) as the Supreme Lord; and it is He who reveals Himself to Himself out of His Free Independent Will as the universe (*viśva*). Since the manifestation of universe implies and involves also the manifestation of limited subjects and their objects of experience (*pramātā* and *prameya*) in the different levels of creation, it is said that the *Parama Śiva* concealing his real nature, assumes diverse forms and makes Himself appear as the countless number of *pramātās* and *prameyas*[3] in creation.

Thus, the countless number of *pramātās* and *prameyas* we come across in the different levels of existence are nothing but only so many self-assumed forms of the Supreme Lord. It must, however, be remembered that the Supreme Lord, by making Himself appear as the countless number of limited subjects and

1. *Sp. Nir:*, II, 4, Comm. p. 48
2. *JMV.* p.2
3. Par. *Sār.*, v-6, Comm. p. 18; Ibid., v-7, Comm, p. 23.; PC., v-3.

objects in creation does not renounce his essential Nature. He remains beyond His self-manifestation as the ever-transcendent Supreme Being and the Supreme Experiencer, experiencing the manifested universe as His self-projection (*sphāra*) and self-manifestation out of his Free and Independent Will.[4]

Looking from His point of view, the entire creation of universe is only a manifestation of His Divine Glory, and as such, it is sometimes described as His Divine Sport (*krida* or *lila*),[5] proceeding from His own Nature (*svabhava*).

Strictly speaking, it is not possible, according to the Trika view, to describe how exactly the Supreme Lord conducts this *līlá* in the form of universal manifestation, that is to say, how He actually accomplishes the task of His self-concealment and thus makes Himself appear (*abhāsayati*) as limited subjects (*pramātā*) and objects (*prameya*) in creation. The reason for holding this view is twofold-firstly, the act of self-concealment (*svarūpa-gopanam*) being act of Divine Freedom (*svātantrya*) is indescribable by its very nature. It cannot be described, for instance, from the stand-point of the *Parama Śiva* because, strictly speaking, He is not aware of its being accomplished as it is actually accomplished in a moment.[6] Nor can it be described from the standpoint of the limited individual being who cannot be even aware of it. And secondly, the act of self-concealment is not a temporal process, it is an instantaneous and unitive act which has neither beginning in time nor stages or steps[7] involved in its actual accomplishment. It is one and unique act of Divine Freedom (*svātantrya*).

But, to explain logically how man made his first appearance in creation, and how he assumed his present form by a process of logical involution, we have to assume a starting in the process of *Parama Śiva's* self-concealment by way of abstraction, and trace the course of its development upto His present form.

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4. Par. *Sār.*, Comm. p. 17.

5 Par. *Sār*, v-33, p. 72; *Śiv. Sū.* III, 9 Comm. p. 89. also see. Sū III, 10 p. 90

6. Pr. *Hd.*, Sū. 1 Comm. p. 21

7. *T.S.*, Ah. VIII. p. 79.

Now, since the functioning of *Tirodhāna* aspect of Divine *Śakti* is held responsible for the negation of *Parama Śiva's* Absolute Nature, we may assume that the imposition of self-limitation (*nigraha*), following directly from the functioning of *Tirodhāna Śakti*, is the first step in the process of *Parama Śiva's* self-concealment (*svarupa-gopanam*).

That is to say, as the *Parama Śiva*, exercising His Divine Freedom (*svatantrva*), imposes limitation on Himself, His limitless Nature (*paripūrṇa avarūpa*) in the form of Supreme Experiencer gets immediately concealed and He assumes a finite form, in which he is technically called *cidaṇu* (*spiritual monads*)[8]. The form of *cidaṇu* is the original and principal form of limited individual being. And in fact, it is in this form the individual being develops a distinct personality of his own, when he is fit to be called an individual being.

As the imposition of the self-limitation by *Parama Śiva* results[9] in the veiling of His esseential Nature (*svarūpa*), characterised by the qualities, such as Omnipotence (*sarva-kartrtva*), Omniscience (*sarva-jñatva*), self-contentment (*purṇatva*), Eternity (*nityatva*) and Freedom (*svatantrva*), it has been technically called *Aṇavamala*.[10]

The individual being in the form of *cidaṇu* is incorporal, i.e. devoid of any body apparatus (*deha-yantra*). As such, he is inactive in himself, incapable of participating in any activity in creation. He lies immersed as it were, in *Ajñāna* (ignorance) like an insentient piece of matter. Naturally such a state of his existence cannot be the final and the culminating stage of His involution.

In order that he might come in close contact with the objects and the universe as a whole, and enjoy the world through action (ie. *karma*), it is essential that he should be associated

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8. *JMV*, p. 2; the imposition of *Nigraha* results in the manifestation of *cidaṇus-*.
9. It is only after the imposition of self-limitation that the self-limited Caitanya becomes affected by the Māyā and its different Kañcukas. *Par Sar.*, v-16 Comm. p, 46 ff; also *Sp. Nir.*, I, 9, p. 23.
10. *Par. Sār.*, v-16, p. 45.

with a suitable body-apparatus (*deha*), as *Karma* is impossible without its instrumentality.

But his association with a body-apparatus (*deha*) is not possible until and unless he develops within himself an intense desire for enjoyment (*bhogavāsanā*) to be fulfilled only through *Karma*. The 'desire for enjoyment' (*bhogavāsanā*)[11] is said to be generated by his association with what is technically called *Karmabīja* (lit, the seeds of past actions). This, in other words, means that his prior association with *Karmabīja* is indispensable for his association with a body-apparatus (*deha*).

But again, the *Karmabījas* are said to be lying in the level of *Māyā*, and they cannot get attached to *cidaṇu*, unless his real *svarupa* is first fully obscured. This can be achieved only by his being enshrouded by *Māyā* in the form of a veil (*ācchādana*). Hence, it is held in the Trika system that the imposition of *Āṇvamala* on the individual being is followed by his veiling by Māyā[12], before he is ready to be associated with *Karmabīja*.

The *Māyā tattva* is said to be of the nature of obscuration. His being covered by the veil of *Māyā* does not only result in the veiling of his true nature, as a consequence of which, he becomes totally oblivious of his self as it were, but it also paves way for the rise of experience of duality (*dvaita*) in him[13], in place of oneness and identity.

The task of obscuring his *svarūpa* having been achieved by *Māyā*, the *Karmabīja* lying dormant in *Māyā tattva* automatically get attached to the *cidaṇu* and awakens the desire for enjoyment (*bhogavāsanā*) through *Karma*. To satiate this desire, he is forced to assume a suitable body-apparatus (*deha*) constituted by *Prakṛti* and her constituent elements (*tattvas*)[14]. As his association with a body-apparatus (*deha*) results in the

11. Cf. *MW*, p. 11 The bhogvāsanā arising in the cidanus in their disembodied state of existence is technically called bhoga-lolikā; this is said to be stirred up by the Divine Will of Iśvara. cf. *T. A.*, IX, 61, p. 55 ff.
12. Cf. *Par. Sār.* v-57 p. 109; see also Pr. Hd., Sū. 7.
13. *Sp. Nir.*, I, 9, Comm. p. 23; *Par. Sār.*, v24 Comm. p. 56.
14. *Par. Sār.*, v-24 Comm. p. 56.

further concealment of his nature, the *karma-bīja* responsible for this conjunction is technically called the *kārmamala*.

His association wIth a suitable body-apparatus completes the tasks of his self-concealment, and he comes to be known as *sakala* (lit. with a *kalā* or *deha*)[15]. This stage, therefore, marks the climax of his involution in creation.

We have stated that the individual being In the form of *sakala*, is completely oblivious of his real self. That being so, when he is associated with a body-apparatus, he identifies himself fully either with his body-apparatus, or one of its constituent *tattvas*, so that his ego-experience (*ahaṁpratiti*) arises only from a false identification of Not-self with self (*Aham*), the latter being only a superimposition on the former.[16] As such, his experience of self in that state is regarded as conceptual (*vaikalpika*) by nature, and is equated to self-arrogance (*ahamkāra*).

Thus, being in a state of ignorance, (*ajñana*) when he performs actions (*karma*) more to sustain himself in embodied form than to satiate his intense desire for enjoyment, he is bound more and more by the laws of *Karma*. Every deed, performed by him in that state, produces results, which he cannot escape. He must suffer the consequences of his own deeds, which are sometimes so powerful that they cause his transmigration from one level of existence to another.[17]

As his embodied existence is full of such transmigrations from one body-apparatus to another, and sometimes from one level of existence to another,[18] he is also known as *Samsāri* (transmigratory being) in his embodied form.

Thus, according to the Trika system, every embodied individual being is covered by three kinds of self-imposed veils,[19] technically called *malas*, viz: the *Āṇavamala*, the

15. Cf. *Par. Sār.*, v-23Comm. p. 55.
16. Ibid, v-32, Comm., p. 69; *I. P. V.*, IV, 1, 3 Comm. p. 282/283.
17. *Par. Sār.*, v-66, Comm., p. 125.
18. Cf. *Slv. Sū.*, III, 1. Comm. p. 73, ff.
19. Thd *malas* are self-imposed only from the Supreme Lord's point of view. See *T,S.*, Ah, VIII. p. 76.

Māvīvamala and the *Kārmamala.* These malas are said to cover him exactly in the manner in which an ovule (*kaṇa*) is covered by nucellus (*kambuka*), integument (*kiṁśaruka*) and husk (*tuṣa*).[20] These *malas*, being self-imposed (*bandha*) in nature, are also described as fetters (*pāśa*).

In this connection, it may be pointed out that the analogy of an ovule covered by various kinds of 'shells', and of indivi-dual being covered by different kinds of *malas* is true only in a restricted sense. It would be wrong to draw the conclusion from this analogy, that the *malas* are of the nature of substance (*dravva*), having an independent existence of their own, just as the various covers have, in the case of an ovule. In fact, according to Trika view, the *malas* are in essence the different modifications of the *tirodhāna* aspect of Divine Freedom (*Svātantrya*)[21] and as such, they have no existence apart from the self-limited individual being.

In the foregoing paragraphs, we have described the process of *Parama Śiva's* self-concealment from the highest of point of view only to show the logical interconnection between the different steps of self-concealments, represented by the various *malas*. This should not be taken to mean that the *Parama Śiva* actually assumes the various *malas* in successive stages. For, as we have alredy pointed out the act of self-concealment, being a unique and instantaneous act of Divine Freedom, (*svātantrya*), has no scope for a real succession in it. As a matter of fact, the Trika system does not admit that the concealment by one *mala* will necessarily be followed by the imposition of other two *malas* in all the cases; there are cases in which the *cidaṇu* is enwrapped by one[22] or two[23] *malas* only.

What is actually sought to be conveyed by the causal inter-connection is that one *mala* is related to the other *mala*, in such a way that without the one theother cannot exist. The existence

20. *Par. Sār.*, v-23/24, Comm. p. 54 ff: *T.A.*, IX, 212, p. 117.
21. Cf. *Sp. Niv.*, I, 9 Comm. p. 24; *T.S.*, VIII, p. 76; For their nature, see T.A., IV, 70-71, Comm. p. 64 ff.
22. Such as, the *Vljñānakalas.*
23. Such as, the *Pralāyakalas.*

of the each of the preceding *mala* is an indispensable condition for the existence of the following. For instance, the existence of *aṇavamala* is said to be an essential pre-condition for the existence of *māyīya* and *kārama-malas* so much so that when the former is completely destroyed by the operation of *Divine Śakti* from above, the latter two also cease to exist.

Although all the *malas* in general are said to be the modifications of the act of self-concealment of the Supreme Lord, caused by the functioning of *Nigraha Śakti*, the *Āṇvamala*, being the fundamental *mala* (*mūla-mala*), is said to be directly caused by the act of self-limitation,[24] and as such, it has unique position among the *malas*.

The imposition of self-limitation by the *Parama Śiva*, we have observed, results in the obscuration of His Absolute Nature and He comes to imagine Himself as a finite being. This leads to his appearance in the form of a spiritual monad, technically called the *cidaṇu*.[25] In that state, the *cidaṇu* is not able to experience his Pure *Savarūpa* due to his self-limited form, hence the *Āṇavamala* is described to be of the nature of non-cognition (*akhyti*)[26].

It must, however, be remembered that the veiling of P*arama Śiva* by the *Āṇavamala* does not result in the manifestation of one spiritual monad (*cidaṇu*) only, it is said to result actually in the manifestation of countless number of *cidaṇus*, each having a distinct individuality of his own owing to his limited nature.

Though the act of self-limitation is one and unique, the *āṇavamala*, as associated with every individual is manifold in nature.[27] And it is for this reason said that the destruction of *Āṇavamala* in one does not lead to its destruction in all other individuals.

Like all other *m*alas, *Āṇavamala* is said to be beginning-less (*anadi*),[28] though destructible. Its destruction. however, cannot

24. *Sp, Nir.*, I, 9, Comm. p. 23.
25. For the real nature of *Cidaṇu*, see *T.A.*, IX, 144-45. Comm. p. 112 ff.
26. Ibid., I, 37-38. Comm. p. 73 ff.
27. Cf. *T.A.*, IX. 68 Comm. p. 61 ff,

be brought about by the individual being through his personal endeavour. As it comes into being by the functioning of *Nigraha* aspect of Divine *Śakti*, its removal is said to be possible only by the functioning of a corresponding aspect of Divine *Śakti* viz : the *Anugraha*.

The *Āṇavamala* is said to be the fundamental *mala* (*mūla mala*), which is associated with the very being (*sattā*) of every individual being. As such. it is described as innate in the individual beings (*Āntara*).[29] It is said to be the substratum for the existence of the other two kinds of *malas*, which are dependent on it for their existence. It is. however, said to be independent of the other two kinds of *malas* as it continues to exist in some cases even after they have been destroyed.

The concealment (*saṅkoca*) of the real nature of *cidaṇu* by the *Āṇavamala* gives rise to *Ajñāna* in him, which is said to be of the nature of *Akhyāti* i.e. non-cognition of Self in Pure Self (*śuddha Aham*). The non-cognition of Self in Pure Self leads to the rise of the experience of Notself in Self[30] which is technically called the *Pauruṣa Ajñāna* (lit. Ignorance of Real Self.)

Caused by the fundamental *mala*, the *Pauruṣa Ajañāna* is also called as the fundamental *ajñāna*. This *ajñāna*, being an offshoot of the *cidaṇu's* limited nature, forms an essential aspect of his nature.

The *Pauruṣa Ajñāna* must be distinguished from the *Bauddha Ajñāna* (Ignorance of the Intellect) which is said to be conceptual (in ordinary sense of the term) in nature, caused by false identification of Notself with Self.[31] As is obvious from the name itself, the *bauddha ajñāna* is an affection of intellect, and as such it cannot arise in the individual being until he is associated with a body-apparatus. It is thus said to be depen-

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28. In fact, the act of self-limitation itself is beginning-less, hence all *malas* possess this characteristic. Ibid., *IX*, 67 comm. p. 60.
29. *Par. Sar*. v-24, Comm. p. 55.
30. *T. A.* I, 36/37/38 'Comm. p. 73 ff ; *Par. Sār*. v-53 p. 105 ; *T. S.* I, p. 3.
31. Ibid.

dent upon the connection of the *cidaṇu* with a body-apparatus, with which it is said to exist. But, on the other hand, the *Pauruṣa Ajñāna*, being the *Ajñāna* associated with the very being of individual being, is said to be **independent** of any such connection. It is there even in the disembodied beings (such as *Vijñānakalas*), or beings in the state of disembodied existence (i.e. *Pralyākalas*).[32]

The *Bauddha Ajñāna* is thus temporary, and it lasts only till his association with the body-apparatus. As compared to this, the *Pauruṣa Ajñāna* is permanent as it exists till the end of his self-limitation, brought about by the descent of Divine *Anugraha*.[33]

As we have already indicated the Supreme Being, *Parama Śiva*, according to the Trika system, is both the Omniscient (*sarvajña*) and the Omnipotent (*sarvakartā*) Supreme Lord (*Maheśvara*), so that the perfect knowledge (*pūrṇa jñāna*) and the Freedom of Act (*svātantrya*) constitute the two principal aspects of His Absolute Nature (*svarūpa*). So long as He is not affected by the *Āṇavamala*, these two essential aspects of His Nature remain coalesced as it were, in such a way that they are indistinguishable in His pure Nature.

But, as He is covered by the self-imposed *Āṇavamala*, these two aspects of His Nature (*svarūpa*) appear as differentiated and affected severally by limitation (*saṅkoca*) in the individual *cidaṇus*. Thus, there appear two distinct types of *cidaṇus*, according as one of their aspects of their *svarūpa*, viz : knowledge (*jñāna*) and Act (*kriyā*) is affected by limitation.

As this differentiation of *cidaṇus* into two classes is wholly due to *āṇavamala*, concealing one of the two principal aspects of His pure Nature, it is said to be of two kinds.[34] In the case of some *cidaṇus*, the *āṇavamala* is said to affect only the *kriyā* aspect of their nature, and thereby deprive them of their Freedom of Act (*svātantrya*). In such cases, the *cidaṇus*, however, retain knowledge i. e. the consciousness of their true

32. The form of *Ajñāna* in *Vijñānakalas* is. however, very much different from that of the *Pralayñkalas*.
33. T. S., I, p. 3; Also T.A., I, 46 Comm. p. 85.
34. *I. P, V.*, III, 2, 4. p. 248.

selves (*bodha*), hence they are technically called the *Vijñāna-kalas* or the *Vijñnakevalis*.[35]

These *vijñānakevalis* do not differ vastly from the Supreme Being, inasmuch as they are conscious of their pure Self.[36] But. on account of their being devoid of the Freedom of Act (*svātantrya*),[37] an essential aspect of Pure Nature, they are regarded as fettered beings (*pāśabaddha*), and are, therefore, included in the category of *Paśu-pramātās*. (fettered experiencers).

The *vijñānakevalis*, it may be pointed out, form a unique class of *paśu-pramātās* who stay above the level of *Māyā*, and have no further involution in *Māyā*, due to their being conscious of their pure Self.[38] They are, therefore, not affected by the *Māyā* or *Karmamalas*,[39] they remain immersed in *Ajñāna*, as it were, in a disembodied condition (*ākalāvasthā*).

But, in the case of other *cidaṇus*, the *āṇavamala* obscures the knowledge or the Self-consciousness (*bodha*)[40] aspect of their nature, and thereby makes them totally oblivious of their pure Self. The *Kriyā* aspect of their nature is, however, not affected by the *āṇavamalas*; and it is this, which induces them to undergo further involution. With their Freedom of Act remaining intact, they cannot remain immobile in one state, as the disembodied beings (*akalas*). To give, as it were, *kriyā śakti* an opportunity of expression through *karma*, they have to undergo involution, when they come under the influence of the *Māyā*.

The *Māyā*, we have observed, is the universal power of obscuration (*tirodhānakarī*). As it enwraps the individual *cidaṇus*, whatever remains of their pure Nature after the imposition of *āṇavamala* (i. e. the *kriyā* aspect of their Nature), gets covered up by a veil (*āvaraṇa*) as it were, which has been

35. Ibid., III, 2, 7. p. 251.
36. *T. A.*, IX, 91, Comm. p. 77 ff.
37. *I. P. V.*, III, 2, 6, p. 250.
38. *T. A.*, IX, 91 Comm. p. 77 ff.
39. Ibid., IX, 94, 95, Comm., p. 79-80.
40. *I. P. V.*, III, 2, 8. p. 252.

technically referred to as *Māyīyamala*[41] from the individual being's point of view.

But the *Māyā* is not alone in accomplishing this task of obscuration. We have observed that when *Māyā Śakti* comes into operation, it brings into existence, along with it, five other forces of limitation, technically called the *Kañcukas*. These *Kañcukas* have particular spheres of operation, and they limit only particular aspects of the *cidaṇus*' pure Self. So that, when the imposition of *Māyīyamala* results in the obscuration of *cidaṇu's* true nature, they also play their part by limiting the five powers of *cidaṇus*' pure Self.[42]

The obscuration by the *Māyīyamala* is not, however, restricted to the hiding of the true self of the *cidaṇus*, it also brings about other changes that follow as a logical corollary to obscuration. It is for this reason held that the *Māyā* is also responsible for the rise of the experience of differentiation and discreetness (*dvaita*) in the *cidaṇu*. But this experience of differentiation and discreetness remain indistinct and hazy in that stage, because the *cidaṇus* then lack in distinct self-consciousness of 'ego' (*sham-pratīti*).[43] But when they 'get back' their sense of self-consciousness, on their being associated with a suitable body-apparatus, they begin experiencing this discreetness and differentiation between the subject and object, self and Notself.

Like the *āṇavamala*, *Māyīyamala* is also beginningless, though it is destructible. Its destruction can be brought about by the individual *cidaṇu*, through his persistent and intense endeavour.

As indicated above, the task of concealing the pure Self of *cidaṇu*, having been accomplished by the *Māyīvamala*, the *karmabījas* lying dormant in *Māyā* get attached to *cidaṇu*. The *karmabījas* are the products of the subtle residual impressions of past *karma* (*karma saṁskāras*), performed by the *cidanus* in their embodied form, and they remain eternally lying in *Māyā*.

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41. *T. A.*, IX, 180, p. 139.
42. *Anuttara-prakāśa-pañcāśika*, verses 21-23; See also. *T. S.*, VIII p. 82 ff.
43. *Par. Sār.* v-32 Comm. p. 70; also cf.

As they are associated with the individual *cidaṇu*, they awaken the desire for *karma* (*karma-vāsanā*) in him. This desire, in its turn, impells the individual *cidaṇu* to associate himself with a body-apparatus, produced out of *Prakṛti* and its constituent *tattvas*.

Since it is this awakened desire for *karma*, that is the prime cause of his association with a body-apparatus resulting in the further obscuration of his pure Self, the accociated *karmabīja* is regarded as being of the nature of veil, and is technically called the *Kārmamala*.

The *Kārmamala* is thus the root cause of the conjunction of individual being with a body-apparatus.[44] As such, it cannot be said to be associated with the body-apparatus of the individual being. It is always associated with the self of the *cidaṇu*. Hence, it is not destroyed with the destruction of the individual beings' body-apparatus. It is relatively permanent attachment of the *cidaṇu*, that persists through the births and deaths, and transmigrates with the individual self.

Like the *Āṇava* and *Māyiyamalas*, the *kārmamala* is also said to be beginningless (*anādi*), though destructible. Its destruction can be achieved by the individual being through his intense personal efforts.

Associated with every embodied being (*sakala*), the *karmamala* is said to be manifold in nature, so that it is unique in every individual being. The distinctness of *kārmamalas* associated with the individual being, is largely responsible for the growth of his distinct personality, notwithstanding the fact that all the *sakalas* are bound by the same three *malas*, the *Āṇava*, *Māyīya* and *Kārma*.

Besides this, the *kārmamala* is also held responsible for determining the type of body, with which the individual *cidaṇu* is going to be associated.[45]

According to Trika system, there are three principal kinds of body-apparatuses, associated with three different categories of *sakalas*, viz : Superhuman (*daiva*), Human (*mānusa*) and

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44. Cf. *T. A.* IX, 88, Comm. p. 75; *I. P. V.* III, 2, 10, Comm. p. 254-255.

45, *T. A.*, IX, 99-100 Comm. p. 82-83.

Sub-human (*tiryag*).[46] Of these, the body apparatuses of Superhuman and sub-human beings are also called the *bhogāyatanas* (lit. vehicle for enjoyment) or *bhogadehas*, as they serve the purpose of enjoyment (*bhoga*), while the body apparatuses of the human beings (*mānuṣa*), serving as the vehicle for performance of *karma*, are technically called *karmadehas* (lit. dehas suitable for performance of *karma*).

In so far as the constitution of these *dehas* is concerned, it appears that there is not much difference between them, excepting that in the case of individuals possessing *bhoga-deha*, their ego-sense is latent in them.

As we, in our present study, are mainly concerned with human beings, we shall confine ourselves to the examination of the constiution of *karmadeha* only in the following paragraphs.

At the outset, it must be made clear that when the Trika system speaks of body-apparatus of the individual being, it does not thereby mean only the outer visible gross body which houses the individual self, but it also means the entire complex organism consisting of three kinds of bodies, one over the other. The three kinds of bodies, according to the Trika system, are the *Kārana śarīra*, the *puryaṣṭaka* and the *sthūla śarīra*, broadly corresponding to the *kāraṇa, sthūla* and s *ukaṃa sarīras* as admitted in the Advita Vedānta of Saṁkara.

The *kārana sarīra*, also called the *para śarīra*,[47] is the subtlest form of body that is constituted by the *Māyā tattva* and its five *kañcukas*. As it is produced from *Māyā*, it is associated with the individual being the moment he is covered by *Māyīyamala*. Being subtle in form, it is the innermost cover, which is said to be closely associated with him, and is also the substratum for the other two kinds of bodies. It is relatively permanent and lasts till the individual being is not liberated from the shackles of *Maīyamala*. It is said to migrate with the individual being from one gross body to another at the ti ne of his physical

46· From the point of view of *jāti*, *āyu* and *bhoga*, the human and sub-human sakalas are again sub-divided into four classes-viz : the *Jarāyuja*, *Aṇḍaja*, *Udbhija* and *Svedaja*. Cf. *JMV*., p. 7.

47. *Śiva Sū*., III, 4, Comm. p. 78.

death. It is not even destroyed by cosmic dissolution (*pralaya*), but remains associated with the individual being during that period.

Over the *kāraṇa śarīra*, there is another subtle body, technically called the *puryasṭaka*[48] (lit. the eightfold in the city). Though it is constituted by some tattvas of *Prakṛti*, it is said to be associated with the individual being on his being covered by *kārmamala*. Being subtle in form, it is said to serve as the substratum for the gross physical body.

There are mainly two views regarding its constitution. Vasugupta[49] and Kṣemarāja[50] are unanimous in holding that it is constituted by eight *tattvas* viz: the *manas*, *buddhi*, *shaṅkāra* and the five *tanmātras*. But, Abhinavagupta is of the opinion that the *puryaṣṭaka* is made of eleven *tattvas*[51] viz: five vital airs-the *praṇa*, *apana*, *samāna*, *udāna* and *vyāna* the *buddhi* and the five *karmendriyas*.

Like the *kāraṇa śarīra*, it is also relatively permanent in existence as it comes into being in the beginning of a cycle of manifestation (*kalpa*) and lasts till the individual being is totally liberated from *kārmamala*. It is that part of the individual being which-unlike the gross body-is not cast off at death, but migrates from one existence to another, thus guaranteeing the continuity of personal identity, throughout his existence in *saṁsāra*[52]

The individual being's association with puryastaka gives him an opportunity for the first time, to come in contact with the sense-objects of the world through his *manas*, *buddhi* and *ahaṁkāra*, though he is then incapable of enjoying them directly in the absence of gross physical body.

Besides this, the *manas*, *buddhi* and *ahaṁkāra* of his *puryaṣṭaka* also serves the purpose of store-house for storing the the residual impressions of *karma* (*karma-saṁakāras*) performed by him in his present bodily form. These stored up (*karma-*

48. For its definition, see *Sp. Ka*, IV, 20 Comm. p. 155-56.
49. *Sp, Nir.*, III, 17 p. 73; *Sp, Ka* IV, 19, Comm. p. 155 ff.
50. *Siv. Sū*,, III, 2 Comm. p. 75.
51. *I.P.V.*, III, 2, 3, p. 264: also see the editor's note.
52. *Siv.* Sū., 10-11 Comm. p. 90-91

saṁskāras awaken again the *karmavāsanā* in him, to satiate which he has to assume and relinquish a number of gross physical bodies (*sthūla śarīras*) in succession.[53] Thus, his association with *puryaṣṭaka* initiates his career as *saṁsārin*, which lasts till he is fully liberated from the shackles of *kārmamala*

The *sthūla śariras*, sometimes called the *bhogāyatans*[54] are the outermost cover that are saidto be brought into existence by *kārmamala*. It is constituted by such gross *Prakṛita* elements as five *jnānendriyas* (five sense-organs), five *karmendriyas*. The individual being's association with gross-body enables him to perform actions and come in closer contact with sense-objects, in accordance with his *karmavāsana*. This also enables him to live and move in space and time.

The gross-body is temporary, and it lasts till the exhaustion of a particular *vāsanā*, that has induced him to assume this form. In the process of exhausting a particular *vāsanā*, he, however, accumulates fresh *vāsanās* from the residual impressions of the deeds he has been performing, and this again impels him to assume a fresh gross body in his next birth. This process continues *ad infinitum* till he is able to liberate himself from the unending series of transmigrations, through his personal efforts.

53. Sp. Nir., III, 18, Comm. p. 73.
54. Sp. Nir., III, 18, Comm. p. 73.

CHAPTER III

The Status Of Man in Creation

In the foregoing chapter, we have observed that the creation of universe, according to Trika system, is only a process of *Parma Śiva's* self-revelation in the immanent aspect. Its revelation begins (in the logical sense) with the manifestation of *Sadā Śiva Tattva* which is held to be the highest stage of creation, and culminates with the manifestation of *Prithvi tattva*, the lowest and grossest of all.

Broadly speaking, the entire creation (*sṛṣṭi*) is said to have two stadias (*bhūmi*) of manifestation, technically called the *Adhvas* (lit. ways or Orders), viz : the *Śuddha adhva* (Pure Order) *aśuddh adhva* (Impure Order)[1]. The creation beyond the level of *Māyā tattva*, instituted by five pure *tattvas* viz: the *Śiva tattva* the *Śakti tattva*, the *Śāda Śiva tattva* the *Iśvara tattva*, and the *Śuddha Vidhyā Tattva*, forms this higher Order, that is known as the *Śuddha Adhva*[2]. The manifestation of this *Adhva*, is said to be brought about directly by the Supreme Lord (*Parmeśvara*) Himself who is its Controller and Governor (*kartā*).[3] The experiencers or subjects (*Parmātā*), who are none but diverse forms of *Parama Śiva* Himself[4] residing in the different levels of Pure Creation, are technically called the Pure *Paramātās* (Pure experiencers).

1. *Sp Nir.*, II, Comm. p. 45, *STTS*, p. 3
2. *T.S.*, VIII, p. 74.
3. *T.S.*, VIII, p. 75.
4. Cf. *Pr.* Hd. Sū. 3 Comm. p. 26-29; Also *Par. Sār*, v-5, Comm. p. 15 ff.

The reason for their being called the pure *Pramātās* is two-fold—firstly, they are the denizens of pure Creation, and as such they are not very much different from the Highest Experiencer (*Parapramātā*). Like Him, they are also 'universal' by nature, and as such, they experience the whole of universe as the '*Idam*' not different from themselves[5]. Being free from limitation (*saṅkoca*), they are always concious of their pure self (*śuddha Aham*) and their essential divinity (*aiśvarya*). And secondly, which follows from the first as a logical corollary, they never experience duality or discreeteness (*dvaita*) in any form as it is totally non-existent on that level. They are always consious of the fundamental unity and identity of all.

There are, according to the *Trika* system, four classes of *śuddha paramātās*[6], viz : the *Śiva*, the *Mantramaheśa*, the *Mantareśa* and the *Mantra*, belonging respectively to the levels of *Śiva-sakti tattva* [7], the *śadāśiva tattva*, the *Īśvara tattva* and the *śuddha vidyā tattva* of pure Creation. Of these, excepting the *Śiva* of *Śiva śakti tattvas*, all other kinds of *śuddha pramātās* are said to be countless in number[8]. The *Śiva pramātā* is regarded to be the Highest *pramātā*, and is, therefore, consider-ed as singular in number.

All the *śuddha pramātās* are said to bedisembodied by their

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5. *Par. Sār.*, v-14, Comm. p. 41-43.
6. *Pr. Hd.* Sū. 3, Comm. p. 27-29—Abhinavagupta, however, maintains that there are five classes of Śuddha Pramātās viz: Sāmbhava, Saktija, Mantramaheśa, Mantreśa and Mantra Pramātas (*T.S.* VIII, p. 75). If Abhinavagupta's classi-fication is accepted, the total classes of Pramātās would amount to eight instead of seven propounded by all other authorities. See *Pr. Hd.*, Sū. 7 Comm. p. 40. In Ah. IX of the *Tantrasāra* (p. 94) he, however, appears supporting the classical theory of seven Pramātās.
7. The Śiva and Śakti Tattvas are actually regarded as One, Tattva. Cf. J.C. Chatterji Kashmir Saivaism. Abhinava-gupta however, considers them as constituting the two seperate levels of creation in which two distinct kinds of Suddha Pramātās live. See *T.S.* VIII, p. 75.
8. Ibid. VIII, p. 74; Also, IX, p. 98.

nature, because the formation of a body-apparatus is impossible in the Pure Creation where the *Prākṛta* (produced from the *Prakṛti*) elements are totally absent. As such, they can have no relation whatsoever with such *tattvas* as the *manas*, the *buddhi* and the *ahaṁkāra*, which are only evolutes of the *Māyā* and *Prakṛti*.

Although all the four classes of Experiencers are equally pure and 'universal' by their nature, they are not all alike, nor they occupy same position in the hierarchy of *śuddha pramātās*. They are regarded as mutually distinct; though this distinction is a only nominal distinction which for all practical purposes has no value. Their differences are said to be due to the predominance of any one of the *Śaktis* of the *Parama Śiva* viz : *Cidananda*, *Icchā*, *Jñāna* and *Kriya*,[9] which is also reflected in the predominance *Aham* and *Idam* aspects of their Pure Nature.[10]

The creation below the level of *śuddha vidyā tattva*, constituted by all the *tattvas* beginning from *Māyā tattva* down to the *Pṛthvī tattva*, is technically called the *Aśuddha Adhya* (Impure Order). It is said to be brought into existenee by *Ananta*, the *Aghoreśa* (Presiding Deity) of this Order, in obedience to the Will (*Icchā*) of the Supreme Lord to provide the limited beings (*cidaṇus*) with an opportunity of satiating their 'desire for enjoyment and *Karma*' (technically called *bhogalolika*) that are on the verge of fruition.[11]

The chief reason for this creation, labelled as the Impure Creation (*aśuddha adhva*) is the dominance of Māyā Śakti which is also regarded to be its material cause (*upādana kārana*). Hence, the distinguishing feature of this creation is the prominance of the power of obscuration or limitation, from which follows the preponderance of duality and discreetness in every sphere of creation.

The experiencers or subjets residing on the various levels of this creation are therefore characterised by limitation. They

9. *T*, *S*. VIII, p. 75; Also IX, p. 93.
10. *I. P. V.* III, 1, 3-4 Comm. p. 221 ff,
11, *T. S.* VIII, p. 75; *T. A.* VI, 56.

are therefore regarded as impure by nature and are technically called the *paśus* (tit. the fettered being).[12]

The *paśus* are broadly classified under three heads[13] viz : the *Vijñānakala*, the *Pralayākala* and the *Sakala*.

The *Vijñānakalas*. we have observed, constitute unique class of *paśu pramātās*, as they have nothing in common with the other kinds of *paśu pramātās*, except that they are also bound by the *Āṇavamala*, which is a common bond to all *paśus*. Apart from this common feature, there is nothing else that can justify their inclusion in the category of *paśu pramātās*. For instance, unlike the other *paśu pramātās*, they are said to have their consciousness of their Pure Self (*śuddha Ahambodha*).[14] As such, they are not affected by *karma* and *Mavīvamala*, which, no doubt, implies that they are not the creatures of Impure Creation (*aśuddha Adhya*). They are. therefore, said to be existing outside the realm of *Māyā*, i. e. the Impure Creation.[15]

However that does not necessarily mean that they are the denizens of Pure Creation (*śuddha Adhva*). The pure Creation we have observed, is exclusively inhabited by the pure *pramātās* who are 'universal' by their nature. The *Vijñānakalas*, being limited and impure by nature, have no room in the pure creation,[16] and as such, they are said to remain below the *śuddha vidyā* level.

From what has been stated above regarding the position of *Vijñānakalas* in Creation (*sṛiṣṭi*), it would be wrong to assume that there exists some kind of transitional level of creation in between the *Śuddha vidyā tattva* and the *Māyā tattva*, to which the *Vijñānakalas* may be said to belong. Because, the existence of any such intermediate level, that is neither in the pure creation, nor in the Impure creation (*aśuddha adhva*) is not admitted by the Trika system.

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12. For definition of paśus, see *I. P. V.*, III, 2, 2-3 Comm. p. 246-47, *Sp. Kā.*, IV. 16 Comm. p. 136.
13. Sp. Kā. IV, 16 Comm. p. 127.
14. Cf. *I. P. V.* III, 2, 6-7, Comm, p. 250 ff.
15, *Par. Sār.*, v-14, Comm. p. 43.
16. Cf. *Par. Sār.*, v-14, Comm. p. 43.

But, if we have to specify the particular level where the *Vijñānalas* might be said to be existing, we have no other alternative but to give a non-committal reply, namely like all other kinds of pramātās, both *śuddna* and *aśuddha* they rest in the Highest *Pramātā*, that is the Supreme Being.

As a matter of fact, thc root cause of their anomolous position in creation is their peculiar nature, for which they cannot be grouped with the pure *Pramātās* of *Śuddha Adhva.* On the one hand, and on the other, with the Impure *Pramatas* of *Aśuddha Adhva*

As the *Vijñānakalas* are said to be bound only by the the *Āṇavamala*, they are devoid of any body-apparatus (*deha*)[17] They are, therefore, incapable of performing any action. Hence, the question of their elevation of higher levels or degradation to lower levels through action (Karma) does not arise; they remain as they are, submerged in the Ignorance (*ajñāna*) arising out of *Aṇavamala*. And for their emancipation from that state, they are totally at the mercy of the descent of Divine Grace from the Supreme Lord.

As their self-consciosness remains confined to their pure Selves only, they do not have any objective experience, that is to say, the experience of something other than and outside their Selves. They are always conscious of their Pure Self *śuddha Aham*) only.

Γhe *Vijñānakalas* are said to be infinite in number.[18] But owing to their being conscious of their Pure Self, which is not subject to temporal or spatial limitations, they are not conscious of their mutual difference. Nevertheless, the fact remains that they are different from one another, because of the Will of the Supreme Lord to manifest Himself as the Many.[19]

The remaining two kinds of *paśu pramātās*, the *Pralāyakala* and *sakala*, are both the creatures of Impure Creation, as they are said to exist in the region of *Māyā*.

The *Pralayākalas* are however, disembodied (*akala*)[20] by

17. *I, P. V.*, III, 2, 7, Comm. p. 251.
18. *I. P. V.*, III. 2, 6, Comm. p. 250; *J. M. V.*, p. 5.
19. *I. P. V.*, III, 2, 7, Comm. p. 251.
20. Ibid., III, 2, 8, p. 252.

their nature as their body-apparatuses (*deha*) lie dissolved (*pralina*) in *Māyā*. As such, they do not have a distinct ego-consciousness. Their ego-consciousness is said to be identified with the *śūnya* (void),[21] and for this reason they are sometimes known as *śūnya pramātā*. Being devoid of ego-consciousness (*Aham*), they do not have any experience, hence they are sometimes described as subjects without knowledge (*jñāna*).[22] As they have neither ego-consciousness, nor the power of Act or *kriyā*, they are said to exist like insentient objects (*jaḍavat*) immersed in the ocean of Ignorance.

They are said to be fettered by two kinds of *mala*, *Aṇava* and *Karma*, the latter being only in the form of residual impressions (*saṁskara*).[23] They are not associated with *Mayīyamala* because their body-apparatuses are in a state of dissolution (*lava*).

Tho state of dissolution (*pralya*),[24] Lowever, is not a permanent state, for them, it lasts only for a certain period of time.

As soon as the state of dissolution is over, they are associated with appropriate body-apparatues,[25] determined by their *karmamala*. when they come to be known as *sakala* (lit.the embodied being).

Utpalācārya and Abhinavagupta, however, mention two distinct types of *Pravakalas*[26] which are as follows. Firstly, are those who, identified wiɟh the *śu*nya (void) and made insentient

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21. *I. P. V.*, III, 2, 8 p. 252.
22. Ibid.
23. Ibid., III, 3 8 Comm. and *Bhaskarī*, p. 252-53. The existence of kārmamala in them in the form of saṁskāra is an essential factor, because when the state of dissolution would be over, kārmamala would serve as the causal factor in bringing about their association with a body-apparatus. Cf. *T. A.*, IX, 138 Comm. p. 10୨ ff.
24. Pralaya here means the dissolution of Tattvas below the Māyā Tattva and not the cosmic Pralaya, technically called Mahāpralaya.
25. Cf, I.P.V., III, 2, 10 Comm. p. 254.
26. *I.P.V.* III, 2. 8 Comm. p. 252.

as it were by extremely deep sleep, are said to be in *Apavedya suṣupta* state i.e. in which there is no awareness of any object. They are not associated with the *Māyīyamala*. But there are others who, by identifying themselves with the *Buddhi* etc., have the consciousness of separate objects in the form of pleasure and pain only, they are said to be in *savedya suṣupta* i.e. deep sleep, which has objective reference. In them, the *Māyiyamala* is present only in a subtle form *pākṣika*. Both these kinds of *pralāvakalas* are however disembodid beings.

The *sakalas* are the embodied creatures of Impure Creation (*aśuddha adhva*). As such, they occupy an important place in the hierarchy of beings. Unlike the *pralāyakalas*, they are said to be associated with all the three kinds of *malas*-the *Āṇava*, the *Māyīya* and the *Kārma*.

Though all *sakalas* are embodied beings, they are not all alike. Their differences are primarily due to the type of the body-apparatus they are equipped with, which is again conditioned by the particular *kārmabīja* with which they are associated.

But, as the body-apparatuses (*deha*) are said to be of two kinds, the *sakalas* associated with them may also be broadly classified into two categories, viz: the *sakalas* possessing the first type of body-apparatuses, technically called the *karmadeha*, and the *sakalas* equipped with second type of body-apparatuses, called the *bhogadeha*.

The *Karmadeha*, as we have observed, is that kind of body-apparatus which serves as the instrument in the performance of *karma*. Hence, the *sakalas*, possessing this type of body, have not only a distinct personality of their own, but they are also endowed with limited will (*icchā*) and restricted freedom of action (*kriyā*). They have, therefore, the unique privilege of exercising their will and of performing actions, of course within limitations. They have therefore to suffer the consequences of their own deeds, and this sometimes causes their migration from one level of cxistence to another. The human beings alone are possessed of this privilege.

The *bhogadeha*, being only a vehicle for passive enjoyment (*bhoga*), the *sakalas* associated with this kind of body, do not have a distinct personality of their own. They have, therefore,

either subordinate to the will (*Icchā*) of some higher being or subservient to the collective will or instincts of their species. They have no freedom of action (*kriyā*), even in the restricted sense. their activities are more or less mechanical-often blind responses to the external or internal stimuli.

The *sakalas* possessing the *bhogadeha*, can again be sub-divided into two classes-the superhuman *sakalas* and the sub-human *sakalas*, the former occupying somewhat higher position than the human beings and the latter occupying lower position In hierarchy of beings.

Thus, all the *sakalas* can be broadly put under three principal categories, viz. the superhuman *sakala*, technically called *devatás*, the human *sakalas* or the *mānuṣa* and the sub-human *sakala*, also called the *tiryog sakalas*.

The superhuman beings (*daiva-sakala*), having higher position in the hierarcby of *sakalas* and being equipped with *bhogadeha*, are incapable of performing any *karma* of their own free will. They are merely the tools of Supreme Will of the Supreme Lord. They have, therefore, no transmigration; they stay in the level of which they are the presiding deities till the exhaustion of their *bhogavāsanā*, After their *bhogavāsanā* is exhausted, they assume the body-apparatuses of *mānuṣa sakalas* i.e. *Karmadeha*.

As the presiding deities of particular regions, their main function is to govern that region on behalf of the Supreme Lord. Governing here means merely operating the fundamental laws of *Prakṛti* and dispensing the fruits of *Karama* to the doer. It is through these functions, they enjoy and exhaust their *bhogavāsanā*. As there are said to be eight regions in the Impure Creation, the presiding deities are also said to be of eight kinds,[27]

Though the sub-human *sakalas* or *Triyag* also possess *bhogadeha*, they are said to occupy the lowest position in the hierarchy of *sakala* beings. There are mainly five varieties of *Tiryags*[28] viz: *paśu* (name used in non-technical sense to denote creatures not covered by any classification), *mṛga* (*qu*adrupedas),

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27. Cf. *I.P.V.* III, 2, 10 Comm. p. 254, See also ihe *Bhaskari* thereon.
28. Ibid.

sarisṛpa (reptile) *pakṣī* (birds) and *sthāvara* (stationary creation). Like the superhuman *sakalas*, they too do not have the privilege of performing *karma* out of their will (*icchā*). They have no ego-consciousness. Their actions are guided by their blind instincts.

But, unlike the superhuman *sakalas*, they do not remain imprisoned in one level of existence, they have evolution. Their evolution is, however. governed by the general laws of *Prakṛti*.

In the hierarchy of *sakalas*, the human *sakalas* (*mānuṣa*) have unique position on account of their association with *karma deha* They have the singular privilege of performing actions of their own and as a consequence, of elevating and degrading themselves in the different levels of creation. They alone are possessed of distinct personality or ego-consciousness, and limited will and freedom of act. Being possessed of the ego-consciousness which is not a bane according to Trika system but a blessing in disguise, they have the freedom of directing their efforts to any direction they like. They can, if they so desire, elevate themselevs to higher and higher levels of existence through their *Karma* and reach the zenith of evolution in the Impure Creation, or even go beyond the *Māyā* level a capacity which is not found in other kinds of embodied beings.

At the same time, they have also the capacity of degrading themselves to lower levels of existence, i.e. the subhuman levels through his *karma*. In such cases, however, their stay in the subhuman level is not permanent; they remain there till the exhaustion of the fruits of their deeds (*karmaphala*) which have forced them to go down there. In the same way, if they develop intense desire for bhoga (*bhogavāsanā*) and perform suitable deeds, it is possible that they assume the *bhogadeha* of superhuman beings through their mercy and stay in the superhuman level of existence till the exhaustion of such *bhogavāsanā*. In both the cases, however, their stay is temporary and limited to shorter periods of time.

Unlike other kinds of *sakalas*, the human *sakala* is said to be existing in the different levels of Impure Creation, beginning from the *Mahat* down to the *Pṛthvī*[29]. His being on a particular

29. Cf. *Pr. Hd.*, Sū. 3 Comm. p. 28

level of creation is determined by his identification with a particular *tattva* which is a constituent of his body-apparatus. As we have observed, every individual human being identifies himself either with his body apparatus or one of its constituent *tattva* so that his ego-consciousness arises from this false identification of Notself with Self.[30] He is said to be existing in that particular level of existence represented by the *tattva* with which his ego-consciousness is identified. To give a concrete example, if an individual being has his ego-consciousness identified with his *buddhi*, he would be regarded as existing *buddhi tattva* level and if he has his ego-consciousness arising from his identification with *pṛthvī tattva*, he would be said to be existing in the level of *Pṛthvī* and so on.

But the human *sakalas* existence in different levels of creation does not necessarily mean that they are different in their constituion; for all human *sakalas* are practically and essentially alike: Their existence in different levels of creation does not make any difference, excepting that they have different starting points of evolution in creation. In other words, every human *sakala* normally evolves to higher levels of existence like the *sakalas* of subhuman level, so that if he happens to be on the lowest rung of impure creation, his gradual evolution under normal circumstances would be a long-drawn process; he will have to traverse number of stages or steps of creation before he is able to reach the highest level in impure creation entirely of his own.

30. Cf. *T.S.* I 192

CHAPTER IV

The Way To Ultimate Self-Realisation

RESUMÉ

It has been observed in the previous chapter that *karma* is the most important factor in the individual beings existence as *sakala*, and that, it is chiefly responsible for his trans-migratory character in creation. But *Karma*, according to the *Trika* system, is of two distinct kinds — one, which is intimately connected with his 'earthly' existence, and is, therefore, responsible for his ceaseless transmigrations in the different levels of creation, popularly known as the *Sāṁsārika Karma*, and the other, diametrically opposed to the former in nature, which helps him in securing his release from bondage, and is therefore, technically designated as the *Ātma Karma*[1].

While the performance of the first kind of *Karma* is deemed as essential to sustain him in his embodied form, the performance of the second kind is optional with the individual being as it has nothing to do with his earthly existence. But, the performance of *Sāṁsārika Karma* by the individual being results in his increased entanglements in *Sāṁsāra* (world) and his prolonged suffering, the performance of *Ātma Karma* brings about the destruction of his bonds of Ignorance (*Ajñāna*), and thereby his liberation from the shackles of *Sāṁāsra*.

Thus, in the Trika view, the performance of *Karma* as such

1. The performance of such *Karma* which brings about his release from the bondage *i. e.* the Sādhanā.

is not a necessary evil or a curse of 'earthly' existence from which the individual being, desiring liberation, should try to escape. It may also prove a blessing in disguise, provided he knows the right type of *Karma* to be performed and acts[2] accordingly. If the individual beings were not endowed with this capacity, *viz.*, the capacity of performing *Karma* out of their individual independent will and thereby work out their liberation from *Sāṁsāra*, they would have been completely at the mercy of the laws of nature and the operation of Divine *Anugraha*, over which they have no control.

It is indeed for this reason that the *Trika* system, unlike some other Brahmnical systems of Indian Philosophy like the Vedanta, Saṁkhya etc, does not consider the performance of *Karma* to be essentially a fruitless or harmful act, which, being a product of Ignorance (*Ajñāna*), is incapable of serving any useful purpose in the achievement of ultimate Goal. On the other hand, the *Trika* system acknowledges the real value of *Karma*, and gives it a proper place in the *Sādhanā* of man. It maintains that performance of *Karma* is an important tool in the hands of human being in bondage, and this tool can effectively be utilised in bringing about his release from *Sāṁsāra*. Just as a thorn can prove very useful instrument in removing another thorn from the affected part of the body, in the same way the performance of *Ātma Karma* can also prove very useful in getting rid of the afflictions of *Saṁsāra* that are due to bondage.

In this connection, one may pertinently raise the question that if an individual being does not strive for his liberation by performing *Ātma karma* what will be his ultimate fate ? Will he continue to live eternally in that state, that is the state of bondage, or there is even a remote possibility of his being released from bondage without making any personal efforts ? The reply, according to Trika system would be that it is logically unthinkable in their system that man would remain for ever in the state of bondage. Because, the human being is nothing but a self-limited form of the Supreme Being, the *Parama Śiva*.[3] As

2. The quotation from the Āgama in MM. V-7, comm. p.24.
3. Cf. .*TVD* I, 24-25.

we have observed above, it is the Supreme Being, who exercising his Divine Freedom imposes limitation on Himself and assumes the form of limited beings (*cidanus*); and on their being associated with a human form, they come to be known as human beings. Obviously, this self-limited state of man's existence cannot be the final and the perennial state of his being, he must be restored to his Original Status *viz*: *Śivatva*. Accordingly, it is held that, since the Supreme Lord assumes the self-limited form of *paśu* (which includes the human beings) by exercising the *Tirodhāna* aspect of his Divine Freedom, he is restored to his essential state[4] by exercising a corresponding aspect of His Divine Freedom technically called the *Anugraha*.

Thus, if it be assumed that the human being in his present state of existence represents one fallen from his Divine status, his restoration to his Essence then is only a logical corollary. It is, therefore, obvious that whether or not the individual being in *Saṁsāra* strives for his liberation and carves out a path to his Ultimate Destiny, one day he is sure to realise it. The finale may come sooner or later, depending on a number of factors, it is none-the-less inevitable.

In this connection, it will perhaps be not out of place to state that the *Trika* system does not attach much importance to the achievement of liberation from *saṁsāra*, since it falls far short of their ultimate Goal, which is the integral realisation of Essence, the *Śivatva*. For, in their view the achievement of mere liberation by the individual being from transmigrations does not lead him very far; at best it takes him beyond the province of Ignorance and *Māyā* (i.e. the *bauddha-ajñāna*) and secure his *videha-mukti* (disembodied state or liberation from the shackles of body). But the freedom from Ignorance is not the same as the awakening of the knowledge of one's Divinity (*aiśvarya*), nor is the *videhamukti* the same as the realisation of *Śivatva*, one's Essence. As a matter of fact, the Trika system considers the achievement of this kind of liberation to be a sort of deviation from the individual's path of self-realisation, a kind of impediment. Because the individual being, who achieves the state of

4. Cf. *T.S.* XI. P. 118.

videha-mukti[5], throws himself thereby completely at the mercy of Divine *Anugraha* from the Highest Source. Owing to his dissociation with a body-apparatus, he cannot do anything of his now, to create favourable conditions for the descent of Divine Grace on him. We shall revert to this point at a later stage.

Having come to the conclusion that the individual being, now in the state of *sakala*, is bound to regain his Essence one day, we shall endeavour in the following paragraphs to explain the preliminary difficulties and obstacles which he has to face in the very beginning of his journey to the ultimate Destiny.

The obstacles, broadly speaking, are two-fold-firstly, those which arise from his association with the *kārma-mala*, and secondly, those which are due to his being covered by the fundamental *mala* (*mūla-mala*) i.e. *Āṇavmala*.

It has been stated that man's existence in the state of *sakala* is mainly due to his association with *kārmamala*. The *kārmamala*, again is said to be grounded on the *ajñāna* resulting from the self-limitation (*ātma-saṅkoca*) due to the *Āṇavamala*. The *kārmamala* is not only responsible for his existence as *sakala*, but is also instrumental in bringing about the existence of *saṁsāra* (i.e. the objective universe), since this provides him with the only outlet for the exhaustion of the accumulated fruits of all his past *karmas* (*sañcita karma*) through enjoyment.[6] In *saṁsāra*, the human being is forced to pass successively through two states of existence (*avasthās*), technically known as the *vikṣepa* and *laya avasthās*. The *vikṣepa* is that state of man's existence in which he is endowed with an appropriate body-apparatus (*deha*) through which he enjoys the creation and perform actions in the world. All his actions performed in this state leave their residual impressions (*saṁskāra*) which are accumulated and carried forward for fruition in the next cycle. When he is in the *laya* state, his psycho-physical organism (*deha*), including the sense organs- *manas*, *buddhi ahaṅkāra*, is in a state

5. This roughly correspondy to the state of Vijñāñā kala. They have to depend on the Supreme Lord for direct transmission of the Divine Grace (CF. *T. S.*, VIII., p.80).
6. *Par. Sār.*, v-63, Comm, p. 121 ff.

of dissolution (*līna*) in its material cause (*upādana-kāraṇa*), the *Māyā* and the *Prakṛti*, and consequently, he exists without a physical body, and is therefore known as *Akala*. When he is in this state, the accumulated residual-impressions of his *karmas* of the previous cycles grow mature due to the functioning of *kāla-śakti* (time-force), and consequently he is forced to reappear in embodied form (i.e. in *vikṣepa avasthā*) in the next cycle, to suffer the fruits of his own deeds. In this way, the *kārmamala* forces him to pass through the successive stages of *vikṣepa* and *laya* without a break and this is what makes his existence in *saṁsāra* as transmigratory.

Now logically speaking, the *kārmamala* is the first hurdle in his way, which he must cross before he can begin his journey to the ultimate Goal. He should put an end to the endless series of his transmigrations by destroying the *kārmamala* which is associated with him. For, until he succeeds in stopping the cycle of his transmigrations, he cannot hope to make any progress in his *sādhanā*. Though this appears to be the only plausible course open to all aspirants, curiously enough, it has not been advocated in clear terms at any place in the texts of the Trika system. As a matter of fact, the *Trika* system appears to be reticent in laying down a rigid and definite course of *sādhanā* applicable to all without an exception, in outlining what an aspirant should do or refrain from doing in the initial stages. Of course, their reticence in this respect, is not without reason, it is in fact quite consistent with their line of approach.

For, it is stated that of the three kinds of *malas* enveloping every embodied being, it cannot be said with certainty that their annihilation in all cases will have a uniform pattern, or the destruction of one will entail the destruction of the other two in succession. Neither can it be said with certainty that the destruction of the *kārmamala* in the case of a particular individual will precede the destruction of the *Āṇavamala*. The reason for such a view is not far to seek. According to the Trika system, the destruction of the *Āṇavamala* is totally independent of the destruction of other two kinds of *malas*, and as such, it does not necessarily pre-suppose or entail the annihilation of the other two kinds of *malas*. In the same way, it cannot be said with certainty that the prior annihilation of the

kārma and *māyīya-malas* in an individual, which can be achieved by him through his personal efforts (*puruṣakāra*), in any way hastens the destruction of the *Āṇavamala*. For, the *Āṇavamala*, it is held, cannot be annihilated even by intense personal efforts, its destruction results directly from the descent of Divine *Anugraha* on the individual in the form of *Śaktipāta*[7]. Since the destruction of *kārma* and *māyiya malas* is generally achieved by the aspirant through his personal efforts, and the destruction of the *Āṇavamala* is effected by the descent of Divine Grace, the Trika system admits the possibilities of cases[8] where the *Āṇavamala* has been fully annihilated following the *Śaktipāta* but the *karma* and *māyīya malas* persist undisturbed, owing to the aspirant not striving for their destruction.

From the above account it is obvious that, in the case of a particular aspirant, it cannot be confidently foreseen whether the destruction of the *Āṇavamala* will precede or follow the destruction of the other two kinds of malas, because of the fact that it cannot be known beforehand when the Divine Grace will descend on the individual being. As there are number of possibilities depending on the particular individual being and his circumstances, the Trika system refrains from laying down a rigid formula.

In view of these facts, let us imagine hypothetical case of an individual aspirant who has not been a recipient of Divine *Anugraha*. and explain how he will proceed on in his way to the ultimate Goal. The Divine *Anughra* not having descended on him, the *Āṇavamala* veiling him remains undisturbed. Now, his first task would be to emancipate himself from the endless cycles of transmigrations, from the state of *vikṣepa* to *laya* and *vice versa*. The only way to escape from this endless transmigration (*saṁsāraṇa*), which is due to *karmamala*, lies in the awakening of *viveka jñāna* in himself, the discriminatory knowledge of oneself as a principle of pure *caitanya* as distinct from the impure matter that is associated with him in the form of his body-apparatus. With the awakening of *viveka jñāna* in the aspirant,

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7. *T.S.*, XI., p. 118.
8. As in the case of ādhikārins of the Śambhavā, the Śākta and the Ānava Upāyas. (Cf. *Śiv. Su.*, II H. & T.S. III, IV, V.

the aspect of *ajñāna* that veils him in the form of *kārmamala* is destroyed and consequently, he is liberated from the bonds of *kārma* and *saṁsāra*. The aspirant's achievment of liberation from the shackles of *karma* (*karma-bandhana*) also involves the achievement of liberation from *māyīyamalas* necessary corollary, since *kārma* and *māyīya-malas* are products of the same *ajñāna* (i.e. *anyathā-khyāti*).

But mere achievement of this kind of liberation is not the true aim of aspirant's life-it is not the final end of man's journey. At best, it is a stepping stone to his ultimate Destiny which, as we have observed, is the integral realisation of his essential Divinity, the *Śivatva*. The separation of Self from the matter is essential as a preliminary step, because otherwise the knowledge of Self as distinct from Notself having been lacking, the individual identifies himself with his body apparatus, senses etc.[9] He has, therefore, first to regain the knowledge of Self as the principle of *Caitanya* (Pure Consciousness) distinct from matter (*acaitanya*), before he can know his Real Nature (*Svarūpa*) and then realise everything else as Pure Consciousness (*Caitanya*) which is the same as knowing everything as Self.

This stage of complete separation of Self from Notself, which we have just described, corresponds to the state of individual's existence that is technically known as *vijñāna kaivalya* in the Trika system. It is true that the aspirant in this state achieves complete liberation from the *kārma* and *māyīya malas*, but still he cannot be said to be absolutely free from *mala* because the fundamental *mala* (*mūla-mala*) continues to veil him even in that stage. Unless this *Āṇavamala* is fully destroyed and he is completely emancipated from the clutches of limitations, how can he hope to realise his Essence, the *Śivatva* which is beyond all limitations. But since the *Āṇavamala* is self-imposed by the Supreme Lord, it can be removed by Him alone, exercising the corresponding aspect of his Divine Freedom, the *Anugraha Śakti*. Hence, the possibility of intense personal endeavour achieving this task does not arise at all.

In this connection it is interesting to note that almost all Brahminical systems of Indian Philosophy consider the achieve-

9. Par. Sār., v-32, Comm., p.69 ff.

ment of Freedom (*Mukti*) from repeated transmigrations and the attendant misery only to be the aim of man's life. The *Śaṁkhya* and the Yoga systems, for instance, are content with the achievement of liberation of *Puruṣa* (the Pure Self) from the clutches of *Prakṛti* (Matter) through *viveka-jñāna* (the knowledge of discrimination of Self from Notself). For the complete eradication of all kinds of miseries is their supreme goal in their view. That this liberation of *Puruṣa* implies also the realisation of Self goes without saying. The *Naiyāyikas* and the *Vaiśeṣikas* have as their Goal the absolute abolition of pain which is consequent on birth, caused by the desires (*vasānā*) produced through self-ignorance. Hence, their aim is achieved through the realisation of *Ātman* in its essence as free from the influence of Ignorance (*ajñāna*) and its attendant forces and beoynd the possibility of contact with the mental organ (*manas*). In short, the liberation of the human being from the ill-effects of his association with physical body is the purpose of his life. The Vedānta, on the other hand, considers that man's realization of the true Nature of Self, *i.e.* his complete identity with Brahman, puts an end to all kinds of his misery.

In short, the accent of the different schools of Brahminical Philosophy in the conception of man's ultimate destiny is on securing freedom from *saṁsāra*. Of course, that this implies also the realisation of the true Nature of Self is admitted by all Schools of Indian Philosophy

But this has also to be taken into account that the conception of Self varies widely according to the differences of approach of the different systems of Indian Philosophy. While in the Nyāya-Vaiśeṣika, Sāṁkhya and Yoga systems the individual self as such is emphasised, its relation to some Universal Self is positively denied. As a matter of fact, there is no conception of the Universal Self in these systems, that is why the emphasis is on the individual self in them. The Vedānta, on the other hand, emphasises the identity of individual self with the Universal Self, the *Brahman*. But this Universal self is conceived only as being static (*niṣkriya*) in nature. Being devoid of the dynamic Principle (*i. e.* the *Śakti*), the self (*ātma*) of the Vedāntic system cannot be said to represent the true nature of Absolute in its plenary form.

At this stage, we do not wish to enter into a detailed discussion about the relative merits of the conception of self according to different schools of Indian Philosophy. We only wish to point out that there exists a wide gulf of difference on this issue and this can be attributed to the differences in the angles of vision and approach of different systems of philosophy. This is also precisely the reason which explains the fundamental difference in the means of realisation of the ultimate Destiny according to the Trika system and the rest.

It has been stated above that the achievement of liberation by the embodied human being (*sakala*) from the bondage of *kārma* and *māyīya malas* logically is the first step in the direction of realisation of the ultimate Goal. The achievement of this kind of liberation, we have been told, is possible through the rise of discriminatory knowledge (*viveka-jñāna*). Now, it remains to be seen here what are the conditions according to the Trika system that are conducive to its rise in the *buddhi* of the aspirant.

It may be observed here that the Trika system does not formulate its views distinctly on the subject nor does it criticise the general views accepted by almost all other systems of Indian Philosophy, hence we may safely presume that it concurs with the conventional views. According to these views, the awakening of *vivaka-jñāna* in the *buddhi* of aspirant is possible only after it has been cleansed of its impurities due to the predominance of *rājasik* and *tāmasika guṇas*. As the *buddhi* is gradually purged of impurities, the aspirant develops an intense feeling of non-attachment towards the transient objects, the feeling of *vairāgya* or *saṁvega* as it has been technically called. He also develops the feeling of insatiation (*tṛṣṇa*) and dissatisfaction with his present state, a sort of spiritual craving which forces him to abandon his present self-complacent attitude. As these symptoms become noticeable in him after he has had prolonged sufferings in the various states of his existence, we can safely conclude that the time for his deliverance from bondage is imminent. These symptoms are precursor to the rise of *viveka jñāna* in him and with its rise the bonds of *kārma* and *māyīya malas* get snapped in an instant as is were. The task of cleansing the *buddhi* is not accomplished only by the aspira ntthrough his personal

efforts, it is also an automatic process which goes on with the passage of time (*kāla*). Of course, the aspirant can, if he so desires, aid and accelerate the process by following certain 'aids'.

Accordingly, it is held that the practice of four-fold aids[10] goes a long way in purging the *buddhi* of its impurities, and thus creating favourable conditions for the rise of *viveka-jñāna*. They are :— (1) *Nityanityavastuviveka*, the ability to descriminate between the transient and the enternal, (2) *Ihāmutrārthabhoga-viraga*, the absence of desire for securing happiness, or avoiding pain here or elsewhere, (3) *Śamādi-sadhanasampad*, the development of six-fold qualities which are conducive to inward obstraction of sense organ and consequent spiritual elevation and (4) *Mumukṣatvam*, the burning desire for self-realisation. We shall explain these aids in the following paragraphs

The development of the ability to discriminate between the transient and the eternal is, in the initial stages, a very important qualification for the aspirant, because it is this which puts him in the right path. Though this ability fully develops when the aspirant is able to have self-realisation, yet it is possible even before such realisation to feel convinced some what vaguely, that there are things of eternal value, as opposed to those provisional value[11], and as such, to be attracted irresistably towards the values eternal. In other words, the power of correct appraisal of values is an important qualification that the aspirant must develop.

The aspirant should also grow an attitude of detachment from all selfish ends-the absence of desire for self-gratification, or its contrary, the self-mortification[12]. With the cultivation of such an attitude, the outward movement of senses (*Indriyas*) ceases and the aspirant is able to sever his intimate connections with the external world.

The development of six-fold qualities[13], e.g. *Śama, Dama, Uparati, Titikṣā, Samādhanā* and *Śraddhā* in the aspirant are universally acclaimed as helpful in training the various senses

10. *Ved. Sār.* p. 1.
11. *Ved. Sar.* p. 1.
12. Ibid. p. 2.
13. Ibid.

and disciplining the *manas*. Of these, the cultivation of *Śama* and *Dama* aims at controlling the *manas* and senses respectively. *Uparati* brings in the temperance of action, while *Titikṣā* enables the aspirant to endure the opposites such as, pain and pleasure, heat and cold etc. The cultivation of *Samādhāna* develops the mental concentration, while *Śraddhā* aims at making the aspirant steadfastly loyal to the ideal. The development of all these qualities, on the whole not only enables the aspirant to have effective control over his sense organs and manas, but also minimises the risk of his going astray from the right path.

The growth of burning desire for self-realisation[14] is extremely important for the aspirant in the beginning and its value cannot be over emphasised. Since it is this quality in the aspirant that provides the necessary impetus to begin the quest.

The cultivation of all these qualities by the individual aspirant through his incessant personal endeavours produces the desired result, namely the purgation of his *buddhi*, the seat of all knowledge (*jñāna*). And as a matter of fact, the pronounced appearance of these traits is the unfailing sign of the aspirant's elevation that is conducive to the rise of *viveka-jñāna* in the *buddhi*. It may, however, be stated here, by way of clarification, that though the development of these traits is considered as preparatory to the rise of *viveka-jñāna* in the Advita-Vedanta system of *Śaṅkara*, almost all other schools of Indian Philosophy also subscribe to these views in principle.

As the *viveka-jñāna* arises and illumines the buddhi of the aspirant, he is able to distinguish between the Self and Notself associated in the form of body-apparatus, and puts himself on the side of Self. Since the false identification of Self with Not-self through Ignorance takes place in the *buddhi*, the rise of *viveka-jñāna* in the *buddhi* removes this confusion between the Self and Notself and enables him to experience his Self (*Aham*) as isolated from the Notself (*Idam*). Thus, the aspirant succeeds through his personal endeavour in the initial task of separating *Caitanya*, his Self from the insentient matter (*acaitanya*), and with it he accomplishes his part in the *sādhanā*.

When the separation of self from Notself is fully accompli-

14. *Ved. Sār.*, p. 2.

shed, the aspirant does no longer exist as a *sakala* (embodied being); he dissociates himself from his body-apparatus, and later with the destruction of physical body in course of time, he becomes disembodied (*akala*). He can exist in that state of disembodied existence, either as a *pralaya kevalin* or a *vijñāna kevalin* as the case may be; if he is able to traverse the region of Prakrti, he attains the state of *pralaya kevalin* where he has to lie submerged (*līna*) in the *mūla Prakrti* i.e. unevolved *Prakrti* and if on the other hand, he succeeds in crossing the region of *Māyā*, he becomes a disembodied *cidaṇu* like a *vijñāna-kevalin* and lies nascent in *Māhāmāya*.

But, by achieving merely the state of disembodied existence, he cannot be said to be nearer his ultimate Goal, because he is still not absolutely free from limitation. For, when he is a *pralaya kevalin* lying nascent in the *māyā*, he is associated with the *Āṇava* and *Māyīya malas;* and when he is a *vijñāna kevalin* he has the *Āṇavamala* still veiling him. In any case, the *Āṇavamala*, being the fundamental *mala*, continues to affect him, and unless this is removed or destroyed, he cannot hope to realise his real Essence.

As we have observed, the destruction of *Āṇavamala* is possible only when the Divine *Anugraha* in the form of *Śaktipāta* descends on him. He will have to wait for it after having achieved so far through his personal endeavour.

In this connection,, it may be pointed out that the descent of Divine *Anugraha* on the individual has no relation with the state of his existence so that all the aspirants, irrespective of their state of existence such as *sakala*, *pralayakala* or *vijñanakala*, or the position which they might be holding in creation have to wait for the descent of *Śaktipāta* from above before they can enter into the pure realm of Spirit, technically called the *Śuddha Adhva.* And in a sense, the existence of individual as we have seen, in any of the disembodied states, is disadvantageous to him because, as we shall later observe, he has to remain completely at the mercy of the Divine *Anugraha* from above for their emancipation.

As soon as the Divine *Anugraha* descends on the individual, the *Āṇavamala* is immediately destroyed and his latent Divinity awakens which in the technical language of the Trika system is

called 'the awakening of *Suddha Vidyā*' (*Śuddhavidyodaya*). With the awakening of *śuddha vidyā*, he is said to be restored to his *Pure Svarūpa*, the *Śuddha Ahaṁta*. This paves the way to his realisation of his ultimate Goal, the *Śivatva*.

It is now obvious from this account that the descent of Divine *Anugraha* on the individual being is not merely a crucial step towards his 'Divinisation', it in fact marks the beginning of that process. And it is for this reason that the Trika system is of the view that the real journey of man to his ultimate Goal commences only after he is a recipient of Divine Grace.

As the problem of *Śaktipāta* is of great importance and has been emphasised in almost all the texts of the Trika system, we shall devote a separate section to its critical examination.

CHAPTER IV

The Way to Ultimate Self-Realisation

THE DESCENT OF DIVINE

GRACE (ŚAKTIPĀTA)

In the foregoing section we have indicated that the *Trika* system regards the descent of Divine *Anugraha* on the individual aspirant (*sādhaka*) from the highest planes of Reality i.e. the *Parama Śiva* as indispensable for the achievement of his Supreme Destiny i.e. the *Śivatva*. In that connection we have also observed that the descent of Divine Grace, in the Trika view, marks the beginning of the process of divinisation of the aspirant. It is interesting to note here that this problem of Divine Grace (*Anugraha*), though appearing altogether new to the students of Brahminical philosophy, figures prominently not only in the Trika system but also in many other systems of Indian philosophy, which draw their inspiration from the *Āgamas*. For instance, in all the different branches of the Śaiva, Śakta and the Vaisṇava systems, we find that the descent of Divine Grace (*Anugraha*) on the aspirant from the Highest Reality is considered to be an essential pre-requisite for his realisation of the Supreme Goal. Hence, in all these systems of philosophy, the Divine Grace (Anugraha) occupies a unique place in the field of *sādhanā*. Even in the Mahāyana school of Buddhism, it is said that the aspirants cannot realise the Highest state of Perfection,

i.e. the Buddhahood without the help of Grace[1] from above. Christian mystics of medieval age in the West have also recognised the importance of Divine Grace[2] in the practical field of self-realisation, and have accordingly assigned it its due place in their *sādhanā*. According to them, the stage of soul's having the Divine Illumination is always preceded by a purgatory stage, in which the descent of Divine Grace from above is implied. Though they do not always specifically mention Divine Grace as the essential pre-condition for self-realisation, it is clear from what they say in this connection that the full purgation is not pos sible without the descent of Divine Grace on the individual. Here we do not propose to make a comparative study of the conception of Divine Grace (*Anugraha*) from the stand-points of different systems of philosophy as it falls outside the scope of present study, but we only wish to point out that the importance of *Śaktipāta*, as a factor essential for self-realisation, has been recognised not only by the Trika system but also by many other systems of philosophy which are in no way allied to the Trika system.

For the proper evaluation of unique place, that the descent of Divine grace (*Anugraha*) occupies in the field of *sādhanā*, it appears proper here to discuss how far the individual aspirant, according to Trika view, can go on his way to the ultimate goal of integral self-realisation *i.e. Śivatva* of his own, or how far he

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1. The development of Bodhicitta, according to the Mahāyāna Buddhists, is an essential precondition for the achievement of Buddhahood. The development of Bodhicit which makes him the Elect to proceed along the stream of sanctification is dependant on certain factors which includes help by Kalyānamitras (Spiritual guides) and Pāramitas. Cf. AMBHS p.247 & 257. For Kalyānamitra's nature see Ibid ;pp. 312-313.
2. According to St. Augustine, the eternal life can be won by merit only, and the merit is established by good works. The ability to perform good works, in its turn, comes from the descent of Divine Grace. Hence, even the merits of men are really the gifts of God. The medieval schoolmen also recognise the importance of baptismal grace which alone, is said to be capable of putting men in the right path.

can achieve through his personal efforts. This question can be examined from two standpoints-firstly, from the standpoint of his status as an embodied being in creation, and secondly, from the point of view of his constitution.

As we have already observed, the entire creation (*sṛṣṭi*), according to *Trika* view, is made up of two stadias or planes (*bhūmi*) of existence, technically called the *Adhvas* (lit. ways). They are the impure domain of world-order commonly known as the Impure Order (*aśuddha adhva*) and the pure domain of Spiritual Order, ordinarily called the Pure Order (*śuddha adhva*). They broadly correspond to the material (*Jaḍātmaka*) and spiritual planes (*caitanyātmaka*) of existence respectively. These orders (*adhvas*), it may be pointed out here, do not exist somewhere in what may be called outer space, apart from the individual; they are, as a matter of fact, there within every individual being[3] who is also constituted by all the thirty-six *tattvas*. Of course, it is a fact that these very thirty-six *tattvas* also go to make the entire field of creation, so that what is true of the microcosm, i.e. the individual being is also equally true of the macrocosm, i.e. the cosmos.

Normally, the individual being i.e. the man is said to be a denizen of impure world order (*aśuddha adhva*). Being associated with a material body apparatus (*deha*), he is very intimately, rather inseparably connected with the external material world. His ultimate Goal, the integral realisation of his essence, Śivatva, however, lies on the spiritual plans. Hence obviously, the first step towards the achievement of his Goal would be his attempt to disentangle himself from the web of matter be cultivating non-attachment (*vairāgya*) towards the transient. The process

3. The Trika conception of individual human being, being a composite of material and spiritual elements, is not a new idea; even the Upaniṣads speak of two stratas or planes of Self. First is the material or phenomenal self, generally called the bhutātman, which is subject to stress and strain of ever-changing and ever-moving material world; the second is the spiritual or noumenal Self, the antāratman, which is immutable and the Seer, the subject and the Agent (Jñatā and Kartā). Cf *Ma. UP*., II, 9; IV, 2.

of disentanglement implies his withdrawal from outside world to the core of his being, his pure Self (*śuddha svarūpa*) through the process of introversion. The process of introversion is generally described with the help of the analogy of his journey through the various levels of existence or *tattvas* of Impure Creation.

The embodied human being is said to be capable of traversing or evolving through the extensive regions of *Prakṛti* and *Māyā*[4] through his incessant endeavour. He is even said to be potentially capable of transcending the levels of *Prakṛti* and *Māyā*[5],thereby achieving liberation from the shackles of bondage that are due to his association with matter. But that is the farthest limit to which he can go of his own, the highest point to which he can evolve through his efforts. Though he is said to be capable of transcending the regions of *Prakṛti* and *Māyā*[6] through his own efforts, he is held to be incapable, by his very nature, of entering into the pure realm of spirit (i.e. the *śuddha adhva*). Because, the moment he crosses *Prakṛti*, he falls as it were in an ocean of Ignorance, that is due to *Māyā*, and gets completely submerged in it (*līna*). His body apparatus is dissolved in *Māyā*, resulting in the loss of his distinct individuality or ego-consciousness, as his ego-consciousness arises out of a false identification of self with Notself. Such a state of his disembodied existence is technically called '*pralayākala*' state already

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4. The evolution of individual being is actually said to take place with the 'shifting' of his identification with one of the higher tattvas which constitute his body substratum.
5. Cf. *T. S.*, VIII, p.p. 80-81. The Grace of Īśvara, referred to here, is available to individual beings only when they have performed appropriate Karma and thus earned the eligibility for it.
6. Normally, individual beings' evolution is confined to the region of Prakṛti i. e. the tattvas beginning from Prakṛti down to the earth. In exceptional cases, when the feeling of nonattachment is very intense, the aspirant, might evolve beyond Māyā i. e. cross the region of aśuddha adhva and thus attain the state of vijñānākala. Such cases are, however, very rare—Cf. Ibid., pp. 80-81.

described in foregoing pages. Once he achieves that state, the question of his making any progress does not arise until he is once more associated with a body-apparatus and his ego-consciousness is again re-awakened in him. Even the awakening of his ego-consciousness consequent on his association with a body-apparatus is of little help to him, because it does not enable him to cross the abyss of Ignorance due to the fundamental self-limitation (*ātma-saṅkoca*). The awakened ego-consciousness is as false as the earlier one, it is not the Real Self of the aspirant. Really speaking, it is only a conceptual (*vaikalpika*) prototype of the Real Self (*śuddha aham*) of the aspirant, which remains hidden behind the veil of ignorance. Hence, like all others, he has to wait for the descent of Divine Grace (*Anugraha*) from the Highest level, without which he cannot move out of the Impure Creation. With the descent of Divine Grace (*Anugraha*), his latent *svarūpa*, i.e. the consciousness of Real Self (*svarūpa Aham* or *śuddha aham*) is awakened and this enables him to enter into the pure realm of spirit (*caitanya*) i. e. the *śuddha Adhva*.

Again, the whole problem can be looked from the point of view of the constitution of individual aspirant. Every embodied being, according to Trika view, is covered by two kinds of veils (*āvarana*) of self-ignorance-the primary veil of self-ignorance. (*mūla-ajñāna*), and the secondary veil of self-ignorance. The primary veil of self-ignorance is the innermost veil of self-ignorance, which arises directly from the individual being's self-limited atomic nature (*sva-saṅkocita aṇūrupa*). As it is connected with the very being of the individual, it has been technically designated as the *Pauruṣa Ajñāna* (lit. the ignorance of Real Self).[7] Being the basic self-ignorance, it is innate in all individual beings and lies at the root of the secondary self-ignorance. It has been described as conceptual by nature, in the sense that it is only a cover concealing the pure *svarūpa* of the individual, and as such, it has no existence apart from him.

The secondary veil of self-ignorance, on the other hand, is said to be consequent on his association with a body-apparatus

7. *T. S.* I. p.2-3

as it arises from the false identification of self with Notself (*i.e.* the *deha* etc.). As this false identification takes place in the *buddhi*, it has been technically called the *bauddha ajñāna* (Lit. the intellectual ignorance[8]). As such, it is said to be conceptual by nature, and is regarded as the outer shell of ignorance.

Of the two kinds of self ignorance enveloping every individual being, the aspirant can only accomplish the annihilation of the outermost cover of self ignorance *i.e.* the *bauddha ajñāna* through his intense personal efforts, by dissociating himself from the Notself (*Idam i.e.* the *deha*), and thereby, destroying the false identification taking place in his *buddhi*. But he cannot achieve the destruction of the innermost cover of self ignorance, the *Pauruṣa Ajñāna* inspite of his best and concerted efforts, because he cannot put an end to his atomic nature (*anurūpa*) that has been imposed on him by the operation of *Nigraha* aspect of Divine *Śakti* from above. Since the destruction of the self imposed limitation (*saṅkoca*) is said to be affected only by the operation of the *Anugraha* aspect of Divine *Śakti*, the *Pauruṣa Ajñāna* in the aspirant is held to be destroyed in an instant with the descent of Divine *Anugraha* on him.

With the destruction of *Pauruṣa Ajñāna* through the descent of Divine Grace, the greatest impediment in the way of the rise of *Pauruṣa Jñāna* (lit. the knowledge of Self) is removed. The *Pauruṣa jñāna* is the knowledge[9] of one's divine Nature (*svarūpa*) (*i.e.* the *Śuddha Aham*), and it lies latent in every individual being. With the destruction of *Pauruṣa ajñāna*, this knowledge normally shines forth and illumines the being of the individual. Though the destruction of the *Pauruṣa Ajñāna* and the rise of *Pauruṣa jñāna* are said to be simultaneously brought about in the aspirant by the *Śaktipāta*[10], the destruction of the *bauddha ajñāna* in all cases is not instantenous with the destruction of the *Pauruṣa Ajñāna*, or more precisely, tne rise of *Pauruṣa jñāna*. In such cases, as we shall observe in the following section, the destruction of the *bauddha ajñāna* has to be accomplished by

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8. Cf. *T.S.* p. 2
9. This knowledge is said to be non-conceptual by nature. Cf. *T.A.*, I, 41., p. 78.
10. Cf. T.A., I, 46, Comm. p. 85.

the aspirant through his *sādhanā*, in order that he might experience the *Pauruṣa jñāna* in his *buddhi*[11] in the form of *bauddha jñāna* (lit. intellectual knowledge).

As we examine critically *Śaktipata* and the process of divinisation following it, we find that it consists of three distinct phases or stages of divinisation, all of which are implicit in the very act of *Śaktipāta*. It is true that the texts of the Trika system do not specifically mention these three stages, but when we critically examine *Śaktipāta*, and the transformation brought about by it in the aspirant, they become obvious. These three stages are-one, *Pāśakṣaya* (lit. the destruction of bonds in the form of malas), two, *Śivatva-vojana* or *Prātibha jñānodaya* (lit. the awakening of *Pratibhā* knowledge as is accomplished in the process of *Dīkṣā*), three, *Śivatva-prāpti* (lit. the integral realisation of the Essence), corresponding to the three stages of the Purgation, Illumination and the Divine Union generally spoken of by the Christian mystics of the medieval age.[12]

Of the three stages of *Śaktipāta*, the first stage of *Pāśa-kṣava* is extremely important looking from individual aspirant's point of view. Because, it achieves the important task of purging the *ādhāra* (body substratum) of the aspirant of the *mūlamala*, the *āṇavamala*, and thereby makes him a fit vehicle for receiving the Divine knowledge, *i. e.* the knowledge of the divine *svarūpa*, that lies latent in him. In this connection, it may be pointed out here that the term *pāśa-kṣava* in the Trika system refers to the destruction of *Āṇavamala* only, and not to other *malas*. The reason for this is that while the *Āṇavamala*, being the fundamental *mala*, cannot other-wise be destroyed, other kinds of *malas*, *māyīya* and *kārma*, being only the secondary *malas*

11. Ibid. I, 44, Comm. p. 82 ; Ibid. I, 50, p. 88.
12. E. Underhill, in her well-known book My*sticism* mentions five great stages leading to Divine Union, viz : the Awakening or Conversion, Purgation or Self-knowledge, Illumination, Self-surrender or Darknight and the Divine Union (Cf. *Mysticism*, part II, Ch. I, p. 165 ff). These five stages can, however, be subsumed under three principal heads mentioned above.

based on the fundamental *mala*, can be destroyed by the aspirant through his own efforts.

In the next stage, when the aspirants *ādhāra* is free from bond of fundamental self-limitation, the Divine knowledge, technically designated as the *Prātibha jñāna* shines forth from within and illumines his being. The *prātibha jñāna*, knowledge of one's Essence, lies latent in every individual being, and it requires only a spark of Divine Śakti from above in the form of *Śaktipāta*[13] to rouse or awaken it.

The rise of *Prātibhajñāna* is, however, not uniform in all aspirants; and some it is immediate and instantaneous with the *Śaktipāta*, while in others it needs be awakened through the mediation of an external agent, depending on the intensity of *Śaktipāta* on the individual aspirant as well as the degree of purity of his *ādhāra*. The aid of an external agent is indispensable in the cases, where the descent of divine *Anugraha* is not sufficiently intense. The agent's task, as we shall later observe, is to awaken the latent *prātibhajñāna* in the aspirant, through a process that is technically called *dīkṣā* (lit. initiation). Among the external agents, mentioned by Abhinavagupta, the hearing of *Upadeśa* directly from guru's lips, the study of *śāstras* are the common ones[14].

In the final stage, the *prātibhajñāna* consumates in the *Pūrnajñāna* (the Supreme Knowledge), the integral realisation of the Essence, the *Śivatva*. This, therefore, marks the culmination of all his aspiration, the end of his Journey or pilgrimage, corresponding to the stage of Divine Union spoken of by the Christian mystics.

In this connection it may be pointed out that though the stage of purgation of *pāśa-kṣava* is said to be followed immediately and almost simultaneously by the rise of *prābhajñāna* in the aspirant, the culminating stage of integral self-realisation of their Essence, *Śivatva* is not reached immediately by them in all cases. This is mainly because the persisting *māyīya* and *kārma-*

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13. The Spark of Divine Śakti is transmitted to Sādhaka's ādhāra through the dīkṣā. For nature of dīkṣā see *T.A.* I, 43, Comm. p. 80.
14. Cf. *T.A.* Ah, I, 44, p. 82; Ibid. XIII, 174 Comm. p. 110.

malas are not eliminated from their *ādhāra* with the destruction of the Āṇ*avamala*, due to their receiving the Divine *Anugraha* in less intense form. In such cases, the aspirants have to make endeavour to remove the last vestiges of *malas* from their ādhāra-and thereby make them perfectly pure in order that they might have the integral self-realisation of *śivatva* in their life-time, *i.e.* during the period they are associated with a physical body-apparatus. If, on the other hand they do not make any effort to put their ādhāra, and thus destroy the *bauddha ajñāna*, they are unable to have the awakened *prātibhajñāna* illumine their *buddhi*[15] and thus be conscious of their Essence, *Śivatva*. But in any case, their self-realisation is inevitable[16] after their dissociation with the physical body apparatus, *i.e.* the physical death.

After having examined the nature of *śaktipāta* and evaluated its place in the *sādhanā* of human aspirants as we come to the practical field of *sādhanā*, we are, in the very beginning, confronted with the task of determining the conditions or casual factors (*nimitta*)[17] which, according to *Trika* system, lead to the actual descent of Divine Grace (*Anugraha*) on the individual aspirants. This problem, by its very nature, is complex, and can be studied from at least two different standpoints, viz: from the standpoint of individual aspirant, and from that of the Supreme Reality, *Parama Śiva*, the Dispenser of Divine Grace.

While discussing this problem from the individual aspirant's point of view, Abhinavagupta advances a good number of plausible causes or conditions for the descent of Divine *Anugraha*, and examines their admissibility, one by one, on logical grounds[18] a summary of which is given below.

If it is assumed, observes Abhinavagupta, that the descent of Divine Grace on an individual being is conditioned by his appropriate meritorious *karma* (deed) or *karmas*[19], the question will then naturally arise what those *karmas* are due to? Because, it is

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15. Cf. *T.A.* I, 50-51 Comm. p. 88-89.
16. Cf. Ibid 43 p. 79.
17. T.S., XI, p. 118 ff.
18. Ibid. For details see *MVV*., I, v-689-93, p. 65
19. *T.S.*, XI, p. 118 ff.

generally held that the present *karma* of the individual being is caused and governed by *karmas* performed in the past, inasmuch as the residual impressions (*saṁskāra*) of past *karmas* merely motivate the present *karmas*. This. in other words means, that every *karma* performed in the present, meritorious or otherwise, is casually related to some other antecedent *karma*, and that *karma*, in its turn, is again related to some other *karma*, and so on *ad infinitum*. In these circumstances, when we try to find out the ultimate cause of a particular *karma*, we are confronted by an unending series of *karmas*, each linked with the other by casual chain so that we have ultimately to give up our search in despair. Hence, this explanation, involving the fallacy of *regressus ad infinitum*, is logically untenable.

It may be urged that the awakening of *śuddha jñāna* or *pratibhajñāna* in the aspirant following the descent of Divine *Anugraha* on him, is the outcome of the operation of Divine Will of the Supreme Lord (*parameśvara*)[20], then the question naturally arises how the aspirant can justify such an assumption. Since, to assume operation of Divine Will of the Supreme Lord as being the cause of the awakening of *śuddha jñāna* prior to its actual awakening, they have to be aware of the existence of *śuddha jñāna* in themselves. Otherwise, such an assumption cannot be made at all. But, obviously, the aspirants cannot be aware of the existence of *śuddha jñāna* before it is actually awakened, hence such an assumption cannot be logically made.

Granting that the aspirants somehow come to know of the operation of Divine Will of the Supreme Lord causing *Śaktipāta* on the individual, there are other difficulties. For instance, one cannot ignore the possibility of someone ascribing the motive of partiality (*rāga-dvaiṣa*) to the Supreme Lord as He dispenses Divine *Anugraha* to the individuals.

In the same way, the causal factors (*nimittas*) such as, the development of the intense feeling of non-attachment (*vairāgya*) towards the worldly objects[21], or the achievement of self-purification by the aspirant through his personal endeavour which might have resulted in the rise of discriminatory knowledge

20. *T.S.* XI, p. 118.
21. *MVV.*, I, v-689. p. 65.

(*vivekajnāña*) in him, or the worship of a particular deity (*devatā*) and the like, that might be adduced to explain the descent of Divine Grace on an individual are open to serious objections.[21(a)] As such, they cannot be sustained on logical grounds.

Thus, after having examined critically the implications of all probable explanations for the descent of Divine *Anugraha* from the aspirant's point of view, and dismissing them all as unsatisfactory and logically untenable, Abhinavagupta at last comes to the conclusion that it is not possible to offer a single valid explanation which might hold good in all cases. Such a conclusion is inevitable, and can also be justified as being in strict conformity with the fundamental doctrine of *Svātantrya* of the Trika system.

However, looking from the point of view of the Supreme Lord, the descent of Divine *Anugraha*, as we have already observed is only an act of His Divine Freedom (*Svāntantrya*) and as such, it is unconditional[22]. Hence any attempt, Abhinavagupta asserts, to assign an arbitrary causal condition even for the sake of logical abstraction is going against the fundamental principles of the Trika system as it virtually amounts to crippling or norrowing down the unfettered scope of Divine Freedom (svantantrya)[23].

But, the rational instinct of man cannot remain satisfied with this explanation. It always demands reason for everything. It falls beyond his mental comprehension how the descent of Divine Grace on an individual being could be unconditional and totally unrelated to the recipient. As a matter of fact, man, being rational creature, is unable to appreciate the full significance of the unconditional nature (*ahetukī*) of the Divine *Anugraha*.

While pointing out the paradox involved in our asking for the causal condition for the descent of Divine Grace from above, when it is by its very nature a Divine Act of Freedom, the Trika system, to satisfy our rational instinct, refers to the

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21. (a) Cf. *T.S.* XI 118.
22. *T.S.*, XI, p. 125 ; *MVV.*, I, v-688 & 698. p.65-66 ; *T.A.*, XIII 99, Comm. p. 67 ; Ibid XIII, 257, p. 158,
23. T.A., XIII, 100, Comm. p. 68.

conditions in the individual recipient that are said to be most favourable for its descent. It is said that the maturation (*paripāka*) of the aspirants' *malas*, technically called *mala-paripāka*, is most conducive to the descent of Divine *Anugraha*.[24] It may, however, be pointed out here that though from the individual aspirant's point of view, *mala paripāka* is the best and most satisfactory explanation for the descent of Divine Grace, and as such has been widely accepted by the authorities,[25] it is not, strictly speaking, applicable in all cases. The reason for this is not far to seek. The *mala-paripāka* of the aspirant is not intrinsically related to the descent of Divine Grace (*Anugraha*), it only describes the state of the *ādhāra* of the aspirant, which is then said to be conducive to the descent of *Anugraha*. In the background of it the functioning of Divine Freedom has to be admitted in cases.[26]

Though the term *mala paripāka* literally signifies "the maturation of malas", yet in its technical sense, it refers to the maturation of the *Āṇavamala* alone. Because, of all the *mala*s by which the individual being in the state of *sakala* is said to be covered, the *Āṇavamala* is the basic mala, which results

24. T.S. XI p. 117. By Divine Grace we mean here the Grace of the Supreme Lord which is capable of affecting Sādhaka's Divine Union (*T.A.*, XIII ; 279 p. 171). There is still another kind of grace available to Sādhakas from the presiding deities of different regions, such as Rudra, Viṣṇu, Brahma etc. This grace considered to be inferior in quality to the Divine Grace, as it is only capable of fulfilling the bhogavāsanā of the Sādhakas (Cf. *T.A.*, XIII, 270-75 p. 166. ff. T.S, XI, p.118 Functioning as the agents of Supreme Lord's Will, the presiding deities of different regions are said to dispense sometimes the Divine Grace to Śādhakas, in which case the Grace is said to be of the same quality as coming from the Supreme Lord. Cf. *siv. Sū*, Ah ; III,
25. Mala paripāka has been regarded to be essential pre-condition for the descent of Divine Grace in Siddhanta School of Saivism. But Abhinavagupta has criticised this view. (Cf. *T.S.* XI P. 118).
26. *T.S.*, XI, p. 118.

directly from the act of self-limitation. Hence, it is destroyed by the descent of Divine *Anugraha* only whose sole purpose is, according to the *Trika* view, to set aside and thus nullify the act of self-limitation (*nigraha*). Besides this, the very fact that the Trika system recognises the possibility of the descent of Divine Grace on the individual beings in each of the three states of his existence-*sakala, pralayākala*[27] and *vijñāna-kala*- vouchsafes for its truth, since in each of these three states, the existence of the *āṇavamala* alone in the individuals is common, and therefore, the possibility of its maturation before the descent of Divine Grace, is there.

The process of maturation of *malas* is said to be due to the action of *kāla* (time.) On the analogy of the ripening of fruits in course of time, we may explain the maturation of *malas*. But we know from our own experience that in the ripening of fruits the passage of time alone is not directly responsible, there are other helping factors also such as, heat etc. But in the case of *malas*, it cannot be definitely said which particular aspect of *kāla* (time) is directly responsible for the actual maturation of *malas*. It is, however, a well known fact that the individual beings in *saṅsāra* have to pass through the endless series of vicissitudes, and undergo untold sufferings in course of time. Probably these vicissitudes and sufferings, which are intimately associated with Time, severally and collectively, go a long way to hasten the process of maturation of *malas*.

In this context, one may ask that the *vijñānakalas* and the *pralayākalas*, being devoid of body-apparatus, do not undergo any worldly suffering, hence the above assumption about the maturation of *malas* does not hold good in their case. The Trika system would reply that it is precisely for this reason that individual beings, in the states of *vijñānakala* and the *pralayākala* have to remain for a long time in that state, as the maturation of their *Āṇvamala* takes unusually long time.

Moreover, the assumption of *malaparipāka* in the individual being as the condition conducive to the descent of Divine Grace makes it easy to explain the difference in the intensity of *Śaktipāta* in different individuals. The maturation of *malas*, it

27. *T.A.*, XIII, 88, p. 60.

is said, is not a uniform process in all individuals; it has qualitative difference besides the difference in time. On the basis of the qualitative differnce, *i.e.* the difference in respect to its degree in different individuals, the Trika system seems to justify the variety in the intensity of *śakatipāta* on different individuals despite the fact that the difference in the intensity of it must be, in the the ultimate analysis, due to the Divine Will. Thus, the maturation of *malas* in the individuals generally indicates on one hand, the imminence of the moment when the Divine Grace will actually descend on them, on the other, it is also the index of the development of their capacity to receive it in appropriate intense form.

Though the *śaktipāta*, as an act of Divine Freedom, is essentially a unitive act, it has been classified in the Trika system under three principal heads, in accordance with its degree of intensity, in which it is received by the individual beings. They are the *Tivára Śaktipāta*, the *Madhya Śaktipāta* and the *Manda Śaktipāta.*[28] In *Tantrāloka*,[29] however, Abhinavagupta gives an elaborate classification, dividing each of the above kinds of *Śaktipāta* into three more sub-divisions, thus making a total of nine kinds of *Śaktipāta* in all. Arranged in the descending order of intensity, they are :—(1) *Tīvra-utkṛṣṭa*, (2) *Tīvra-madhyasta*, (3) *Tīvra-nikṛṣṭa*, (4) *Madhya-utkṛṣṭa*, (5) *Madhya-madhyasta*, (6) *Madhya-nikrsta*, (7) *Manda-utkṛṣṭa*, (8) *Manala-madhasta* and (9) *Manda-nikṛṣṭa Śaktipāta.*

That this elaborate classification of *Śaktipāta* on the basis of its intensity pre-supposes the existence of a corresponding difference in the degree of maturation of *malas* in different individual beings is very obvious, though no author including Abhinavagupta, has explicitly made any mention of it.[31]

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28. They are said to receive the Divine *Anugraha* directly from the Supreme Lord.
29. Cf *MVV.*, I, v-658 p. 62.
30. *MVV.*, I, v. 687, p. 65; for details about the condition of Sādhakas after they are recipients of the Divine Grace in different degrees of intensity, see *T.S.*, XI,, p. 119-20 *M.V.*T.
31. This is in conformity with Trika doctrine of svātantrya to which they subscribe.

In this connection, it must be made clear that when the Trika system speaks of the intensity of *Śaktipāta* and classifies it on this basis, it does this only from the point of view of the individual aspirants. As a matter of fact, the question of intensity of Divine Grace as such does nor arise at all, when we look at it from the Supreme Lord's point of view. Because, the Divine Grace, being an aspect of Divine Freedom cannot have any qualitative adjunct. As all the aspirants do not have the capacity to receive the Divine Grace in uniform measure due to their inherent deficiency, we have to admit a sort of gradation in the intensity of *Śaktipāta*, from the point of view of their receptivity.

Thus, when the Trika system speaks of the intensity of *Śaktipāta*, it indicates only the difference (*tāratamya*) in the receptivity of the individual aspirants which varies from person to person. Otherwise, the *Śaktipāta* as such is never strained. It is one and the same for all individuals.

CHAPTER IV

The Way to Ultimate Self-Realisation

THE INITIATION

(*DĪKṢĀ*)

As has been indicated in the foregoing pages the descent of Divine Grace resulting from the operation of *Anugraha* aspect of the Divine *Śakti,* is an eternal and independent process of Supreme Lord's (Parameśvara's) Divine Freedom, and as such it is considered as being one of His ever-operating five-fold functions (*kritya.*[1]). Although as an aspect of the Supreme Lord's Divine Freedom, it is said to be flowing eternally and freely from the Original Source that is the Supreme Lord, it is not directly accessible to all. As a rule it is said to act freely and directly[2] on the receptive vehicles (i.e. the aspirants) that are absolutely free from impure matter (*mala*). that is to say, the unembodied souls in their pre-creational state. It is also said to flow directly and freely to such disembodied beings, who are not enwrapped by any kind of material vestment, viz: the *vijñānakalas*[3].

1. *STTS*. V-1, Comm. p. 1
2. The Grace coming directly to aspirants is technically called the *Sāṁsiddhika Jñāna.* Cf. T.S. XI p. 120 (foot-notes) ; for the nature of *sāṁsiddhika jñāna see T.A*. IV, 40 Comm. p. 44 ff.
3. Among the disembodied beings the *vijñānakālas* alone have no connection with matter. The *pralayākalas* possess material vestment, though they are too disembodied like the *vijñānakalas*. Looking from this point of view, the *vijñānakalas* are superior to and purer than the *pralayākalas*.

In both these cases, the Divine Grace flows freely and directly without any external support, because the recipient souls are not associated with any kind of impurity in the form of matter (*jaḍa*).

But when the individual beings, existing in creation (i.e. *sṛṣṭi*) take on bodies of impure matter, and thus manifest themselves as embodied beings, they are no longer capable of receiving Grace directly from the Original Source. Their association with impure matter in the form of *māvic* bodies does not permit direct transmission of Grace from the Highest Source, as they cannot stand the strain involved in it. Hence, the Divine Grace has to come to them through some mediating factor or a medium (*ādhāra*). This medium is normally an embodied being whose body might be made up of exclusively pure matter or pure matter mixed with impure. This medium functions not only as a relay centre for transmitting Grace from the Supreme Lord to the individual being, but also as the agent of the Divine Will of the Supreme Lord on a lower level of existence, performing the task of imparting Divine Knowledge to the uninitiated seekers. Such persons are technically called the *Ācāryas* or *Gurus*.

Generally speaking, three classes of Divine Teachers are recognised in the *Āgamas*. They are the Daiva (celestial teachers), the *Siddha* (superhuman teachers) and the *Puruṣa* (human teachers).

First are the celestial teachers who dispense grace to those aspirants who have attained highest degree of perfection, by dissociating themselves from the impure matter through their personal efforts, and are absorbed in their contemplation. Such aspirants need not necessarily be disembodied beings, as the human being is capable of dissociating himself from his body by destroying fully the *bauddha aiñāna*. The celestial Teachers (*daiva guru*) are generally the presiding deities (*ādhikārika deatva*) of different regions, such as *Rudra*, *Visnu*, *Brahmā*, *Mantra*, *Mantreśvara* etc.,[4] whose normal function is to govern

4. Generally the *sādhakas* possessing pure *bhogavāsanā* (desire for enjoyment) receive the Divine Grace through the presiding deities, whereby they are said to secure

the region concerned and dispense fruits of the deeds performed by the denizens of his region. But when they function as dispensers of Divine Grace as celestial *gurus*, they have to suspend their independent will (*icchā*), and act only as instruments of the Divine Will of the Supreme Lord. The Grace coming from celestial Teachers is very often unconsciously received by the aspirants, though the possibility of its conscious reception cannot altogether be ruled out,

Again, there are aspirants possessing only a lesser degree of purity in their receptive vehicles, i.e. the bodies. To such aspirants, the Grace generally comes through the superhuman Teachers (*siddha*) who are perfect and embodied beings. Though the superhuman teachers are embodied beings, they occupy an elevated position in comparison to ordinary human aspirants, owing to their pure *ādhāra* and their connection with the Will of the Supreme Lord. Their position in the hierarchy of Divine Teachers is, however, considered as one below the celestial Teachers, but above the human teachers, owing to persistence of faint traces of impurities in their *ādhāra*.

In the third category, there are large number of aspirants whose receptive vehicles are chiefly dominated by impure matter, owing to their close association with body-apparatus. They cannot, therefore, receive the Divine Grace through any abnormal channel. They have to depend upon the human Teacher for transmission of Grace. The human Teacher outwardly appears as though existing on the same level of existence as the human aspirants are, but as a matter of fact, the human teacher also occupies superior position in comparison to human disciple in consideration of his connection with the Divine Being whom he is also said to represent on the ordinary level of existence. It is, therefore, enjoined in the *śāstras* that the human disciple should always look upon his *guru* as being the Supreme Lord incarnate. The transmission of Grace from the human Teachers may both be conscious or unconsci-

sometimes elevated *ādhikārika* position. (Cf. T. S. XI p. 118, T. A. XIII, 270-75 p, 166 ff). After fulfilling their bhogavāsanā from their stay in elevated positions, they are said to realise the Supreme Goal at the end. (see Ibid).

ous; and in case it is conscious, it may be gross (*sthūla*), subtle (*sūkṣama*), more subtle (*sūkṣmatara*) or subtlest (*sukṣamatama*), according as it is transmitted through touch (*sparśa*), speech (*vānī*), vision (*darśana*) or mere thought. But it must be remembered that the mode of transmission does not produce any qualitative difference in the Divine Grace though it might have some connection wiih its intensity (*tīvratā*).

From what has been observed above, it is clear that there are two possible ways in which Divine Grace can descend on the individual beings from the Highest Source—either it may come directly to the individual aspirants without the intervention of any mediating factor as in the case of unembodied and some disembodied beings, or it might he made available through some pure bodies acting as mediums for its transmission. Both these ways meet and really appear to be the two aspects of one and the same way. Because in both these ways, all the steps beginning from the descent of Divine Grace leading to the integral self-realisation by tne aspirant are one and the same in principle. Besides this, both ways admit the principle of *guru* as being the only source of Divine Grace to aspirants,[5] and assign an important place to him accordingly. In the former way, the abstract principle of Divine Grace itself is regarded as the *guru* while in the latter the principle of Divine Grace, acting through a concrete medium in one of the forms mentioned above, is said to function as the *guru*.

Thus the guru is, in theory, an abstract Principle representing the Supreme Principle of Compassion of the Supreme Lord. But since the Supreme Lord pervades all, and is one with all, and by virtue of His Omnipresence, occupies every manifestation without abjuring His transcendent character and uniqueness, He sometimes adopts a concrete medium of His own choice to perform the function of dispensing Grace to individual beings.[6] Then that embodied being comes to be called as the *guru* to the particular individual. An ordinary embodied being may also, by virtue of his spiritual elevation and inner disposition as well as the Will of the Supreme Lord,

5, Cf. *T. A.* XIII, 168-69 p. 107.

6. *T. A.* XIII, 171-72 Comm. p. 108; Ibid- IV, 70-71 Comm. p. 78.

occupy the position of guru for sometime, and discharge the functions connected with this position. But his elevation to this position is temporary, and it lasts so long as the merits of his deeds are not exhausted, whereupon he retires giving place to another individual of the same kind, who continues the function and keeps up the chain unbroken.

This shows that the *guru* in his embodied form may both be human and divine—human in view of the transitional character of the medium adopted by the Supreme Lord for its own purpose, and divine in consideration of the Principle of Divine Compassion (*anugraha*) which functions in and through the medium concerned. It is for this reason that it is enjoined in the *śāstras* tnat even a secondary guru, i.e. guru in any of the form of human (*pauruṣa*), superhuman (*siddha*) and celestial (*daiva*) Teachers should be treated by the human disciple as divine and the object of veneration.

In this connection it might be pointed out that there are two distinct types of *sādhakas* even among the embodied beings. First are those *sādhakas* to whom the infusion of Divine Grace not only awakens instantaneously the latent knowledge of Divinity but also spontaneously transforms their personality fully from human to divine so that they have full and integral self-realisation in a moment. Such aspirants do not have to depend on any external aid for their perfect self-realisation which follows automatically from the descent of Divine Grace. They are therefore, supposed to be masters of every phase of spiritual evolution, and are said to possess the capacity of imparting knowledge to others, when they are called upon to do so. They never feel the necessity of approaching any external Teacher (*guru*) for interpreting and understanding the intutitive experience of self, which they have within themselves following the descent of Grace and *Dīkṣā*. Such persons are *gurus* to themselves and are technically called as Akalpita Gurus.[7]

But all aspirants do not possess the capacity of having full and integral self-realisation from within. Such aspirants are with lesser degree of perfection, and hence, they have to depend

7. *T. A.* IV, 72-73 Comm. p. 79; *T. A.* XIII, 138 p. 91.

on external *Guru* for awakening the latent knowledge of Divinity in themselves, and resort to external aid to bring the awakened Self-illumination into perfection, by removing from their *ādhāra* the imperfection in the form of *malas*. It is true that the Divine knowledge is awakened in them as in all others with the *Dīkṣā*. but the mere awakening of the Divine Knowledge is not the same as integral self-realisation. To have the integral self-realisation, they have to exert themselves and take recourse to such means as *japa*, *dhyāna*, *prāṇāyama* etc. Such aspirants are technically called *Akalpita Kalpa*.[8]

As has been already observed, when the Divine Grace is transmitted to the receptive vehicle of an aspirant by the *guru*, the veil of impurities covering his real *svarūpa* is lifted up in him, and the latent knowledge of his Divinity is automatically aroused from within. The operation by which the guru actually accomplishes the two-fold task is technically designated as the *dīkṣā*. It has been defined by Abhinavagupta as a process by which *śuddha jñāna* is infused in the *sādhaka* and his limited nature is destroyed. (*Dīyate jñānasadbhāvaḥ kṣīyate paśuvāsanā*)[9].

The *Dīkṣā*, it is obvious, is an essential step in way of integral self-realisation[10] It is essential and inevitable in all cases of infusion of Divine Grace—even in those cases where the infusion has been direct from the Divine Source. As such it does not merely signify external ceremonials which might be consciously experienced by the recipient souls or witnessed by all others. It is, in fact. a subtle and inner process, by which the guru seeks to remove the *mūla ajñāna* from the *ādhāra* of the aspirant and awaken the latent knowledge of Divinity in him,[11] and thus, open the way to his integral self-realisation.

Looking from external ceremonial point of virw, *Dīkṣā*, according to the Āgamas, is of two kinds viz : *samayi Dīkṣā* performed in the initial stages of *sādhanā*. aiming at preparing

8. T. A. XIII, 142-43 Comm. p. 93; Ibid. IV' 70-71 Comm. p. 76 ff.
9. Quoted in the foot-notes of T. S. I, p. 3.
10. Cf. T. A. XIII, 166-68 Comm. p. 106 ff.
11. Ibid. XIII, 174-7ç. Comm. p. 110 ff.

the aspirant (*sādhaka*) for spiritual discipline, and the *Putraka Dīkṣā*, performed later, which leads the aspirant t o his ultimate Goal.

Sāmyāī Dīkṣā is a purificatory *Dīkṣā*,[12] which seeks to achieve purification and perfection of the receptive vehicle of the aspirant. The task of purificatory is achieved through the performence of certain purification ceremonies (*saṁskāras*) at fixed periods of life, hence this form of *Dīkṣā* is technically called the *Sāmayī Dīkṣā*. The number of purificatory ceremonies as listed in the Āgamas is forty-eight,[13] and they have been described there in detail[14]. The performance of these ceremonies, it is said, gives the aspirant a new 'life' and thereby prepares him to enter into the path of spiritual discipline (*sādhanā*) as laid down in the *Āgamas*.[15] It also arouses within him a desire for his integral self-realisation. This is thus preliminary but a very important step in his way to ultimate Goal.

Putraka Dīkṣā is generally performed after the *Sāmayī Dīkṣā*,[16] when the *ādhāra* (i. e. the body) of the aspirant is pure and in a fit condition to receive the Divine Illumination from the *guru*.[17] In performing this *Dīkṣā*, what the guru actually does is that he awakens the latent *svarūpa* of his disciple by transmitting Grace (*anugraha*) of his *ādhāra* from the Highest Source. As a result of this, the aspirant is at once lifted to higher[18] spiritual level (i. e, *śuddha adhva*, the realm of spirit) as it were, so that he does no longer remain a *paśu* and a denizen of Impure Order (*aśuddha adhva*,), although outwardly he might be moving about and living in impure world like an ordinary embodied individual for sometime to come.

Before performing *Putraka Dīkṣā*, it is enjoined in the

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12. *Sva*: *Tan*. IV, 78, p. 36; also see T. A. XIII, 297, p. 179.
13. T. S. XIII p. 148 ; Kṣemaraja in his commetary on *Sva. Tan*. speaks of twenty-four *saṁskāras* only. See *Sva. Tan*. IV, 76, p. 36.
14. Ibid. XIII, p. 148 ; see also the foot-notes.
15. *Sva. Tan*. IV, 76, p. 36. Comm.
16. *Sav. Tan*. IV, 79, p. 37 Comm.
17. Ibid- IV, 80 p. 39 Comm.
18. Ibid. ; T, A. XIII, 297, p. 180,

śāstras that the *guru* should take into consideration the inclination of his disciple.[19] Because, the inclination differs from individual to individual ; and all aspirants do not desire to achieve *Śivatva* straightway. Generally speaking. two distinct kinds of inclinations are noticed in the aspirants—some have *bhoga-vāsanā* (the desire for enjoyment) predominant in them, and are therefore more attracted towards enjoyment (*bhoga*), while others are so self-centred that they care only for their personal salvation. Accordingly, there are two distinct types of *sādhakas*, the former are technically called the *bubhukṣus* (lit. who desire enjoyment), and the latter known as the *mumukṣūs*[20] (lit : who desire salvation). In view of this divergence of aspirants's inclination, it is laid down in the *śāstras* that the guru should 'give' appropriate *mantra*[21] to his disciple, so that he might achieve his cherished goal.

The *bubhukṣu sādhakas* can again be classified under two heads viz : the *Śivadharmī bubhukṣus* and the *Loka-dharmī bubhukṣus*, according to the difference in their *bhogavāsanā*.[22] The *Śiva-dharmī bubhukṣu sādhakas*, it is said, aspire to attain the elevated position of a Presiding deity (*ādhikārika-pada* ; lit : functional post) of some order, such as *mantra*, *mantra-maheśa*[23] etc., wherefrom theyc an govern and enjoy (*bhoga*) as well.[24] To such *sādhakas*, the *guru* 'gives appropriate *mantra* and performs appropriate form of *putraka Dīkṣā*[25] whereby the accumulated fruits of their past, present and

19. *Sva. Tan.* IV, 80 p. 39 ; The inclination of the disciple often remains hidden to him, but the guru with his 'searching eyes' can look in and find out his mind,
20. *Bubhukṣu sādhakas* are technically called *Sādhakas*, while those aspiring for personal salvation are called *putrakācāryas*. *Sva. Tan.* IV. 79, comm. p.
21. *Sav. Tan.* IV, 81-82. p. 40-41.
22, Ibid. IV, 82 p. 41.
23. Ibid IV, 143-44, Comm. p. 89-90.
24. In fact, the attainment of a position of Glory (*Aiśvarya-pada*), as involved in it, is another kind of *Mukti-Aparā-mukti*. Ibid. IV, 78, Comm. p. 38.
25. This is technically called *bhoga-pratyayī-dīkṣā*

future *karmas* are automatically destroyed, *śodhayati* lit. purifies).[26] This enables them to have uninterrupted enjoyment of their *ādhikārika* (elevated) position, as well as satiate their *vāsanā*. (desire). The aspirants can continue to remain in this elevated position until the satiation of their *bhogavāsanā* or cosmic Dissolution *mahāpralava*, whichever is earlier, after which they attain their Supreme Goal, *Śivatva*.[27]

The *Loka-dharmi bubhukṣu sādhakas*, on the other hand, do not desire elevation, they prefer to remain in this world as the *jñānins* (Enlightened beings), and move about like any other ordinary mortal.[28] Hence, the *guru* 'gives' them appropriate *mantra* and performs appropriate form of *putraka Dīkṣā* so that the accumulated fruits of their past and present *karmas* are automatically destroyed.[29] But the seeds of their *karma* (*karmabīja*), which are at the root of future karma, are allowed to remain as they were, so that they might continue to live in this world performing meritorious deeds,[30] till their physical body is automatically destroyed in course of time, after which they realise their Supreme Goal, the *Śivatva*.

Even in the case of *mumukṣu sdhakas*. the *śāstras* prescribe two different kinds of *putraka Dīkṣā*—the *Sabīja mumukṣu Dikṣā* and the *Nirbīja mumukṣu Dīkṣā*[31] The *mumukṣu sādhakas*, who are given the *Sabīja putraka Dikṣā*, are able to remain in embodied form for sometime, as their *karmabjas* are not totally destroyed in *Dikṣā*. They remain in the world like any other ordinary mortal, performing essential *karma* to sustain themselves in embodied form. It must be noted here that in performing *karma* they have, unlike *lokadharmi*

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26. This is really necessary for their uninterrupted *bhoga*, Ibid. IV, 142, p. 89.
27. *Sva. Tan*, IV, 143-44, Comm. p. 89-90.
28. Ibid. IV, 84, p. 42.
29. Ibid. IV, 144, Comm. p. 91.
30. Such as the visiting of holy places, donating food to poor and needy etc. Impelled by *bhogavāsanā*. they perform such deeds, in order that they might enjoy the fruits of their deeds in *saṁsara*. (Ibid. IV. 85. p. 42).
31. In the technical language of this system, this is known as purification of *samayācara-pāśa*. (Ibid. IV, 147, p. 93.)

bubhhukṣu sādhakas, no *bhogavāsanā* at all. Existing in the world (*saṁsāra*) like ordinary individuals, they are always conscious of their real Self, though they do not have integral self-realisation in that stage. Their existence in the world (*saṁsāra*\ roughly corresponds to that of the *jīvanmuktas*. When their physical body is destroyed in course of time, they are automatically established in their *svarūpa*, the *Śivatva*.

The *mumukṣu sādhakas* receiving the *nirbījaputraka-Dikṣā*, on the other hand, realise their Supreme Goal instantaneously with the *Dīkṣā*[32] by virtue of the fact that their *karmabījas* are totally destroyed in *Dikṣā*. Their dissociation from physical body and integral self-realisation happens simultaneously with the *Dikṣā*.

This classification of *Dikṣā* is based on the external ceremonies performed during the process of *Dikṣā*. *Dikṣā*, it has been observed, has another aspect also. It is not merely an external ceremonial, it is an inner process in which the *guru* transmits the Divine Grace to the aspirant in intense form, commensurate with his capacity to receive it. Accordingly, four distinct forms of *Dikṣā* are recognised by the Trika system viz : the *Anupāya Dikṣā*, the *Śāmbhavī Dikṣā*, the *Śakti Dikṣā* and the *Āṇavī Dīkṣā*[33]

When the descending Divine Grace is extremely powerful, the *Anupāya Dīkṣā* follows as a natural sequence. When this *Dikṣā*, is performed, the *sādhaka* realises his Goal at once. But where the descending grace is relatively less powerful, the *Śāmbhavī Dikṣā* is performed. In case of descending Grace being still less powerful, the *Śakti Dikṣā* is prescribed. In both these forms of *Dikṣā* the necessity for external *krityas* to supplement the grace is not recognised. But where grace is very weak, as in the case of *sādhakas* receiving *Āṇavī Dikṣā*, they resort to external *krityas* to aid self-purification is an imperative.

32. *Sva. Tan.* IV, 148, p. 93.

33. Though Abhinavagupta does not clearly refer to these four types of Dīkṣā, his description of four distinct forms of samāveśa (lit : Divine Union) ln the four upāyas is clearly indicative of the fact that there exist four corresponding forms of Dīkṣā also. (Cf. *T. S.* II, III, IV, V. p. 9, 19, 31 & 37). See also *T. A.* I, 168-70, p. 202-203.

CHAPTER V

The Ways of Spiritual Discipline

INTRODUCTORY REMARKS

In the foregoing pages we have observed that when the Divine Grace descends on aspirants from the Highest Source, i. e. the Supreme Lord, the aspirants are incapable of receiving it in uniform measure due to the lack of capacity in their receptive vehicle (*ādhāra*), i. e. the body, hence the Divine Grace received by them differs in intensity from individual to individual. On the basis of this difference, the aspirants are classified under three principal groups according as they receive the Grace in mild (*manda*), intense (*madhya*) and most intense (*tīvra*) forms.[1] This classification of aspirants based on the intensity of Divine Grace received by them, is most important factor in the field of *sādhanā* as it not only reveals the capacity of aspirants but it also broadly indicates the path they would have to follow to realise their Supreme Goal in their lifetime. When the capacity of the aspirants is different, the degree of perfection through purgation acheived by them is varied, it is but natural that their ways of *sādhanā* leading to their integral self-realisation should also be different. They can not adopt a uniform way of *sādhanā*, as the amount of effort, which they

1. *T.S.* XI, p. 120—Though Abhinavagupta speaks of nine kinds of *Śaktipāta*, he classifies the *sādhakas* into three groups according as the three kinds of unification with the Supreme Lord (*samāveśa*) is achieved by them at the end. (Cf. *T.S.*, I, p. 7.)

would have to put in to achieve complete perfection of their *ādhāra*, and thereafter, realise their Supreme Goal, would be different in each case. In view of these differences, the *Trika* system lays down three different ways (*upāyas*) of *sādhanā* leading to integral self-realisation, each suiting a class of aspirants. The ways are known as the *śāmbhava upāya*, *Śākta upāya* and the *Āṇavopaya*.[2]

In this context, it would perhaps not be out of place to mention that the *Trika* system does not only believe in the different ways of *sādhanā* (*upāya*) being different to suit the *sādhakas* of different classes and capacities, it also, at the same time, holds that aim of all individuals, in the *interim* stage, is not necessarily the same. For instance, it recognises that all *sādhakas* do not directly realise their Supreme Goal ; there are *sādhakas*, who are destined to function as the *gurus*,[3] while there are others also, who are destined to attain *ādhikārika* position and function as the Presiding deities (*devatā*)[4] of different regions. Bul all *sādhakas* can not attain these functionary offices merely by aspiring for them. Such attainments of certain *sādhakas* are no doubt not permanent, they are only for the interim period,[5] because the *Trika* system holds that the ultimate destiny of all beings is the attainment of *Śivatva*. And this *Śivatva*, the *Trika* system concedes, is the birth-right of all beings and can be achieved by all individuals without any exception.

But the very fact, that all aspirants can not attain these functionary offices (*ādhikārikapada*), and that they are privileged few singled out for the purpose by the Divine Will of the Supreme Lord, shows that every individual possesses a distinct individuality of his own, not only in the sense of his

2. *T.S.* I, p. 7.
3. The fact, that only the 'coronated' (*abhiṣikta*) *sādhakas* have the power to function as the agent of the Supreme Lord and dispense the Divine Grace, indicates that the privilege of functioning as the guru is restricted to a few, chosen for the purpose. (Cf. T.S. XVIII, p. 173).
4. Ibid
5. Ibid

outer form, but also in spiritual sense, i. e. as the *cidaṇu*. This view is not an exclusive one advocated only by the *Trika* system, but it is one shared by many other systems of Indian Philosopy, such as the *Mahāyānā Buddhism*, the *Vaisṇvism*[6] etc. Normally speaking, the innate individuality of aspirants does not make its existence felt in ordinary life,[7] and is therefore not given any importance in other systems of philosopy, nevertheless, its existence cannot be ignored. As a matter of fact, in the systems of philosopy which give more emphasis on the *sādhanā* aspect, it finds prominent treatment.

If an attempt is made to trace the ultimate source of the

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6. Mahāyānā Buddhists hold that the Supreme Goal of all aspirants is the achievement of Buddhahood with the help of the functioning of Prajñāpārāṁitā, whereby they may become *Bodhisattvas*, while the Hīnayāṇa Buddhists remain content with the attainment of nirvāna and becoming Arhats. Mahāyānā Buddhists as a matter of fact consider the achievement of Nirvāṇa to be a lesser achievement. (Cf. *Mahāyānā Buddhists relation to Hinayana* : *N. Dutt.* p. 82 ff and p. 140) Taking an integral view of the various ideals put forward by the different schools of Buddhism, and bearing in mind the condemnation of Hīnayānins' ideals by the Mahāyānins, we feel that various ideals are really meant for sādhakas of different categories who cannot follow one path, though all of them agree that the Nirvāna is the minimum that can be achieved by one and all without exception. (Cf. AMBH. Ch. IV p. 255). The Vaiṣṇava Philosophers have the same view in mind when they speak of different kinds of realisations (Divine Union) such as Sārupya, Śāyujya etc.
7. The Śaṇkara Vedānta, for instance, does not recognise the need for admitting the innate individuality in men. It explains the plurality of Jivas with the help of *Ajñāna*. But this raises certain difficulties in the field of morality, such as the performance of deeds and suffering their results, which have not been satisfactorily explained on the basis of its views.

innate individuality in men, it will be seen that its roots lie in the beginning of creation. In the beginning of universal manifestation (*sṛṣṭi*) when the Supreme Lord, in exercise of His Divine Freedom (*svātantrya*) imposes limitation (*sañkoca*) on Himself and thus manifests Himself as the countless number of *cidaṇus*,[8] variety creeps in the very act of self-limitation (*ātma-sañkoca*), hence in the *Āṇavamala* covering the individual, due to the influence of the Moment (*kṣaṇa*).[9] This variety is at the root of distinct individuality of all the aspirants, which is transmitted as an inherent quality, when the *cidaṇus* are later enwrapped by material vestment. The individuality thus becomes a permanent character[10] inherent in every individual, and stays permanently in him till the man is completely freed from *Āṇavamala*.

Though the *Trika* system prescribes three different ways of *sādhanā* suited to three different types of (*sādhakas*) aspirants, the end sought to be realised by every one of them is one and the same. Every path is said to lead to the achievement of the same Goal[11] *viz;* the *Śivatva*, so that the question of any path being superior or inferior to any of the rest, does not arise at all. The chief point of distinction in them lies only in

8. Cf. Supra. Ch. II, p. 52 ff.
9. By *kṣaṇa* we mean here the *Kṣaṇa* of *Sūkṣmakāla*, which is an offshoot of the vibration of Śakti. The *sūkṣmakāla* must be distinguished from the ordinary *māyickāla i.e.,* the kāla-tattva. (Cf. S.D. I, 8 Comm, p. 10-11.)
10. It is indeed in view of this the Trika system holds that the maturation of malas is neither simultaneous in time nor in character. (Cf. T.S. XI, p. 117.)
11. Though all upāyas ultimately lead the sādhakas (aspirants) to Divine Union (*samāveśa*) which is of the nature of Śiva in essence, there are still some subtle differences between them in the content of final self-realisation, which is evident from the different names given to the Divine Union in different *Upāyas,* This distinction is mainly due to the content of Divine Knowledge that the sādhakas have following different Upāyas, and which varies from *Nirvikalpa* to *Savikalpa.* The aim of all

the mode of *sādhanā*—the amount of effort an aspirant (*sādhaka*) is required to put in to realise the Supreme End. Otherwise, there is no intrinsic difference in them.

It has been observed that the aspirants, whose malas are fully mature, receive the Divine Grace in relatively intense form as their capacity of reception is said to be increased with the maturation of the *malas* (*mala-paripāka*). It is, no doubt, true that with the descent of Divine Grace, however, feeble it might be, *Āṇavamala*, the fundamental (*mūla*) *mala* enveloping every finite being, is totally destroyed, if the descending Grace is not sufficiently intense. If, however, the descending Grace is extremely intense, *karma* and *māvīya malas* might be immediately destroyed with the *Āṇavamala* ; but if it is relatively less intense, the remaining *malas* are affected only partially. Thus, in fact, the intensity of Divine Grace determines the extent to which the remaining *malas* are destroyed.

To put it in other words, the degree of intensity of Divine Grace descending on the individual aspirants depends logically on the development of his capacity to receive it, and

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sādhakas following the different Upāyas is however to realise their integral Divine Nature (*Akhaṇḍa svarūpa*) and rest in it, when the content of their Divine Knowledge is said to be of the nature of Nirvikalpa (non-intellectual.) But all sādhakas, excepting the ādhikārins of the *anupāya* and the *śambhava-upāya*, are said to be incapable of realising their integral Divine Nature directly, hence they have to approach the Supreme Goal, the integral Svarūpa and the Nirvikalpa jñāna through the partial experience of real Svarūpa (*i.e.*, the *Aham*) and the *śuddha-vikalpa jñāna*. Looking from this point of view, the different Upāyas are said to be dependent on the other which immediately precedes it, and their relation to be one of Upāya and Upeya, or Dvāra and Dvāri. Otherwise in all other respects, the Upāyas are independent of each other, so that the sadhaka following one Upāya need not go through and repeat the sādhanā of the preceding Upāya. (Cf. *T.A.* I, 142-43 p. 182-83, Ibid. I, 168-70 Comm. p. 203.)

this, in its turn, conditions the destruction of *malas* enveloping the individual in the form of self-ignorance (*ajñāna*) in consonance with its intensity. Just as one cannot see his reflection in a mirror covered with dirt, in the same way the aspirants (*sādhakas*) whose *buddhi* is veiled by the persisting *kārma* and *māyīyā malas*, cannot 'visualise' his self-effulgent real *Svarūpa*, unless the veils are completely removed. The destruction of *karma* and *māyīyāmalas* is an essential pre-requisite for his integral self-realisation, while he is an embodied being.

To destroy the remnants of *malas* enveloping him and thereby remove the veil of self-ignorance, an aspirant (*sādhaka*) has to put in his own efforts, the amount of which is strictly in conformity with the grossness of this veil. Different courses of *sādhanā*, as prescribed by the *Trika* system, in fact, embody his efforts in different degrees ; the particular course of *sādhanā* which an individual *sādhaka* would have to follow depends on the grossness of the veil of his self-ignorance. That is to say, if the veil of self-ignorance is relatively gross the amount of endeavour which the individual would have to do would be relatively greater, and so also the period of time for his achievement of the Supreme Goal ; but if the veil is thin due to the intensity of Divine Grace, the *sādhaka* will have to strive less and the achievment of his Goal would be quicker in time.

In a nutshell, the maturation of aspirants (*sādhaka's*) *malas* indicating the development of his capacity for reception is related to the intensity of Divine Grace which, in its turn, conditions the destruction of different malas, the grossness of which practically determines the course of *sādhanā* which the *sādhaka* would have to adopt for the realisation of his Essence. There is thus hardly any room for free-choice,[12] everything is practically pre-determined, as it were, by the intensity of Divine Grace descending on the individual.

So far we have discussed the problems of choice of the way

12. This is where the Trika system differs fundamentally from the classical view, *viz* : the different ways of sādhanā suggested by different temperaments and inclinations of different sadhakas. Cf. Puspadanta's famous verse from

of *sādhanā* on the assumption that everything in the field of *sādhanā* is rigidly fixed and that there are inflexible laws (*niyata krama*) governing every phase of it. But, as a matter of fact, the *Trika* system does not believe in the existence of any such inviolable laws in principle in the field of *sādhanā* where the operation of *svātantrya śakti* in the form of Divine Grace is the most predominant factor. Even when the *Trika* system speaks of the *Niyata Krama* (fixed Order) in *sādhanā*, and lays down more or less definite way of sādhanā, it believes in the possibility of Divine intervention so that in the background of *Niyata Krama* (fixed order) there exists the *Aniyata Krama* about which nothing can be spoken, and as such is outside the scope of philosophy. In fact, there are infinite number of possibilities in the field of *sādhanā* due to individual peculiarities, hence a generalisation is strictly impossible. The *Trika* system therefore remains content in indicating in a general way the direction in which the sādhaka should proceed to realise his Supreme Goal, leaving out the minute details to sādhaka to work out for himself.

Although it is said that the *Divine Śakti* forms the basis of all the *upāyas*, as the operation of the Divine *Śakti* and its utilisation by the *sādhaka* forms an essential part in every step of his *sādhanā*, yet it is held that only one of the aspects of Divine *Śakti* is predominant in each of the *upāyas*. Accordingly, it is held that the *Icchā*, *Jñāna* and *Kriyā* aspects of Divine *Śakti* are the dominating *Śaktis* of *Śāṁbhava*, *Śākta* and *Aṇava upāyas*.[13] In the practical field of sādhanā this actually signifies that the *sādhaka* following a particular course of *sādhanā* has to take the help of that aspect of *Śakti* which

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Mahimna Stotra which states, "The triple Veda, Sāṁkhya, Yoga, *Paśupati* doctrine, *Vaiṣṇava* doctrine—in these differing paths one is as good and beneficial as any of the others. For men who resort to different paths, some straight, others zigzag, on account of the difference in individual temperaments. Thou alone (O Lord) art the Goal, in the same way as the ocean is only resort of all the rivers".

13. *T.S.*, I, p. 7.

is held to be dominating factor in that *upāya*, To illustrate, the *sadhaka*, who is fit to follow *Sāṁbhava upāya* owing to the descent of Divine Grace in the required intensity has a thin veil of self-ignorance left over on his *buddhi*, and it is this which prevents him in having instantaneous integral self-realisation. Following the *Śāṁbhava upāya*, all that he has to do is to remove the veil of self-ignorance with the help of *Icchā Śakti*,[14] which also is said to form the basis of *Śāṁbhava upāya* and realise his Real *svarūpa*. Thus, in the achievement of his Goal, other conventional expedients such as *japa*, *dhyāna*, *prāṇayāma* etc., are found unnecessary. Similarly, in the case of the *sādhaka*, who is qualified to follow the *Śākta upāya*, the veil of self-ignorance left over on his *buddhi* owing to the descent of Divine Grace in less intense form, is relatively gross (*sthūla*), It is due to this grossnsss of the veil of *ajñāna* covering his *buddhi* that he continues to the experience of duality (*dvaita-jñāna*) and fails to experience the all embracing knowledge of *Advaita* (oneness) through his *buddhi*, despite the fact that it has awakened within him through the Divine Grace and *Dīkṣā*. In order to root out the persisting *dvaita* experience from his *buddhi*, he has to follow the mode of *sādhanà* prescribed in thc *Śākta upāya* that is based on *jñāna śakti*.[15] With the help of this *śakti*, he has to purify his *dvaita jñāna* or *dvaita vikalpa*, as it is called in the technical phraseology of the system, a process which actually means transformation of the *dvaita vikalpa* into *dvaita vikalpa*.[16] When he accomplishes the process of purification or transformation, he realises his Essence. On the other hand, there are *sādhakas* in whom the veil of self-ignorance persisting after the descent of Divine Grace in mild form is so gross that they cannot even take the assistance of *jñāna sakti*. Such *sādhakas* are *ādhikarins* for *Āṇavopava*, and as such they have to base their *sādhanā* on

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14. *T.A.* I, 146, Comm. p. 185-86,
15. *T.A.* I, 148, Comm. p. 187.
16. The development of the *śuddha-advaita vikalpa* into the *nirvikalpa jñāna* of the integral svarūpa does not require any effort on the part of the sādhakas ; it follows as a natural sequence. (Cf. Ibid. I, 148 Comm. p. 187.)

the *Kriyā Śakti*.[17] The grossness of the veil of self-ignorance prevents them from even getting a glimpse of their *svarūpa*, hence the experience of duality is so deep-rooted and extensive in their *buddhi* that they have no other option but to follow the prescribed form of *kriyā* (*sādhanā*) and take the help of *kriyā śakti* to eradicate and destroy the deep-rooted *ajñāna*, When the *sādhakas*, following the mode of *sādhanā* laid down under the *Āṇavopāya*, accomplish this task of destroying the deep-rooted *ajñāna*, the knowledge of their real *svarūpa* arises automatically from within, and they realise their integral *svarūpa*.

17. *T.A.* I, 149 Comm. p. 187-88. *For the relation of identity between kriyā śakti and jñāna śakti* ; *see Ibid. I*, 151-55 *p.* 189-91;

2. THE ANUPĀYA

The early exponents[1] of the *Trika* system speak of three *upāyas* only, the *Śāmbhava, Śakta* and the *Āṇava Upāyas*. But Abhinavagupta who has discussed this problem in a very elaborate and lucid manner, maintains that the *upāyas*, in the first instance, can be classified under two principal heads viz; *Upāya par excellence* and the ordinary *Upāyas*.[2] Under the first head he mentions the *Anupāya* which, as we shall presently observe, is not an *upāya* in the conventional sense of the term. It is in fact an extra-ordinary *upāya*, meant for extra-ordinary class of sādhakas who have been recepients of extremely intense form of Divine Grace.[3] He has put the remaining three *upāyas*, the *Śāmbhava*, the *Śākta*, and the *Āṇava* in the second category as they have been prescribed for the ordinary *sādhakas*.

The *Anupāya* (lit : the pathless path) is an extra-ordinary upāya in the true sense of the term, since all the accredited means of spiritual discipline that are generally held to be indispensible for the *sādhaka's* integral self-realisation, are dismissed as being futile under this upāya, and yet the realisation by the sādhakas following this path, is said to be perfectly accomplished.[4] Hence, *Anupāya* as way of spiritual discipline cannot be compared with any other ordinary *upāya* meant for aspirants of ordinary calibre, and as such it stands

1. For instance, the founder of the system, Vasugupta, has divided the Śiva Sūtras into there sections viz the Śāmbhavopāya, the Śāktopāya and the Āṇavopāya corresponding to the three Upāyas mentioned above. Other ācaryas like Siddha Somānanda, Utpala, Kṣemarāja etc. support the three-Upāya view.
2, *T.S.* I, P.7,
3. *Ibid.*, II, p.8.
4. *Ibid.*, II, p.9 ; *T.A.*, II, 36-38 p. 30-32.

unique in the field of sādhanā. Abhinavagupta's description of the final self-realisation achieved under it as *upāya-virahitaḥ asya samāveśaḥ*'[5] clearly demonstrates its extra-ordinary character.

Anticipating a possible objection that calling *Anupāya* as an *upāya* involves an apparent contradiction in terms, the commentator tries to explain the real meaning of the prefix '*nañ*' in *Anupāya*. He tells us that the prefix '*nañ*' should not be interpreted to mean negative sense, it has been used to denote the sense of *alpatva* (smallness) as in the case of the word *anudarā kanyā* (lit. girl with a lanky constitution).[6] What he actually seeks to convey here is that in *anupāya* the upāya portion or the portion of sādhanā embodying the efforts of the sādhaka in the form *kriyā* (which is the real part of sādhanā) is negligible, as the major and most important task of freeing the body-apparatus (ādhāra) of the sādhaka from various *malas* enwrapping him is accomplished instantaneously and automatically by the descent of Divine Grace in extremely intense form. The *sādhanā* of the aspirant, it is said, is generally concerned with the achievement of complete purgation of his *ādhāra* (psycho-physical body apparatus) so that he might realise his Essence in his pure *buddhi* immediately as it is aroused within him by the descent of Divine *Anugraha*. When this task of purgation has already been acomplished in the extra-ordinary class of sādhakas by the descent of Divine Grace in extremely intense form, nothing remains to be achieved by them through their personal effors. Their integral self-realisation follows automatically and simultaneously as a natural sequence.

From what has been observed, it is clear that only those aspirants are considered to be adhikārins for this upāya, who have received the Divine Grace in extremely intense form of *Śaktipāta* brings about total annihilation of *Āṇavamala*, so that even any trace of it is not left in them. The absolute destruction of *Āṇavamala* effects also the destruction of other two kinds of *malas*, *kārma* and *Māyīya*, which also veil their

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5. *T.S.* II, p.8;
6. *Ibid.*, II, p.8; *T.A.* II, 2 Comm. p. 3

buddhi along with the *Āṇavamala* as the latter are based on the former. The net result of the destruction of all the three kind of malas is that both forms of *Ajñāna* (Ignorance)[7]—the superimposed *ajñāna* in the form of experience of *Not-self* in self (*ātmani anātmajñāna*) arising from self-contraction (*sva-saṅkoca*) and the *ājñāna* in the form of false identification of self with Notself (*anātmani ātmābodhā*), are completely liquidated, leaving the field clear of all obstructions to the rise of *svarūpa jñāna* following the *Dikṣā*.[8]

The moment the sādhaka hears the sacred word embodying the Truth (*guruvacanam*) from the lips of guru,[9] he has his integral self-realisation almost immediately ; and he firmly rests integral Divine *svarūpa* (*akhaṇḍa-svarūpa*). With his firm establishment in the Divine *Svarūpa*, he has the Supreme Experience as the *pūrṇa-ahamta*. The manifested universe does not disappear from his view, he continues to have its experience, not as distinct from him or existing outside himself (in which from it is the cause of bondage), but as reflected within himself (*antarmayi*) as non-distinct from him.[10] All this is accomplished automatically in a moment as it were ; he does not have to make any effort worth the name. Hence it is said that he has his integral self-realisation (technically called the *pāram-eśvara Samāveśa*) without any *upāya*.

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7. *T.A.* II, Comm. p.7 These are technically called pauruṣa ajñāna and the buddha ajnāna respectively ; they are of the nature of *vikalpa* (intellectual). For description of their nature see *T.S.*, Ah. I.
8. It may be noted here that Abhinavagupta does not specificallly mention Dīkṣā as one of the steps necessary for integral self-realisation in this Upāya. But in view of what we have observed about the indispensibility of Dīkṣā and the dependence of adhikārins of this upāya on the sacred word from guru's mouth, we may safely presume that the adhikārins of anupāya cannot do without it. However, it is possible that there is no need for external ceremonials in Dīkṣā in their case.
9. *T.S.* II, p,8.
10. *Ibid.*, p. 9 ; Cf. *T.A.* II, 35, Comm., p. 27.

3. THE *ŚĀMBHAVA UPĀYA*

In the arrangement of ordinary *upāyas* prescribed for the ordinary aspirants of different levels, the *Śāmbhava upāya* may be considered to be the chief and best of all ordinary upāyas for the realisation of the ultimate destiny, the *Śivatva*. But if *Anupāya* is also included in the general list of *upāyas* notwithstanding the fact that it is an upāya *par excellence*, the *Śāmbhava Upaya* in that case should be considered as the next best upāya, next only to the *Anupāya*.

Before discussing the *Śāmbhava upāya* it would be worthwhile to explain why the *Śāmbhava upāya* has been called the chief and the best of all upāyas. As has already been indicated, the various upāyas are meant for aspirants with varying capacities and therefore, belonging to different levels of spiritual evolution. But this arrangement of upāyas according to the intrinsic difference in their mode of sādhanā should not be taken to mean that one upāya is relatively better than or superior to another in any way for an individual aspirant. In fact, all the upāyas lead to the same goal so that the ultimate realisation in all the upāyas is one and the same. The upāyas are different because the starting point for the individual aspirants in their way to ultimate Goal is different in accordance with their level of spiritual evolution, looking from the point of view of the individual aspirant. The question, therefore, of superiority or inferiority of upāyas does not arise.

Thus, when the *Śāmbhava upāya* is described as the best and the foremost among ordinary upāyas, the implication is that the *adhikārins* for *Śāmbhava upāya* belong to the highest level of spiritual evolution,[1] and as such, they have already

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1. Barring, of course, the extra-ordinary class of sādhakas, the adhikārins of Anupāya. Such sādhakas are extermely rare.

developed the power within themselves to realise their Essence in a very short time. How they have reached the peak of spiritual evolution is a different question altogether which has been answered in connection with the discussion on intensity of Divine Grace. It will suffice here to repeat that the Trika system considers the intensity of Divine Grace descending on the individual aspirants to be responsible for their spiritual elevation.

Outwardly, both the *Śāmbhava upāya* and the *Anupāya* seem very much alike, since in both of them we find the conventional expedients of spiritual discipline as, *Japa*, *Tapa*, *Praṇāyāma* etc., are dispensed with, as they are found to be superfluous there.[2] But a careful examination of the two upāyas reveals that there exists a subtle distinction in the process of self-realisation in the two upāyas on the basis of which the superiority of *Anupāya* over the *Śāmbhava Upāya* as a mode of spiritual discipline has to be recognised. To explain, it has been observed that the aspirant possessing innate capacity of following *Anupāya-marga* directly realises his integral Essence (*Akhaṇḍa svarūpa*), the *Śivatva*, the process of realisation being instantaneous with the descent of extremely intense form of Divine Grace. In his self-realisation he does not have to do anything or depend on anything, as everything is immediately accomplished by the descent of Grace, as it were. This, no doubt, indicates that the *adhikārin* for *Anupāya* belongs to the highest level of spiritual evolution, having attained complete perfection of his body-apparatus, and also being recipient of extremely intense form of *Śaktipāta*. On the other hand, the *adhikārin* for *Śāmbhava Upāya* inspite of his having reached the peak of individual perfection, receives Divine Grace in relatively milder intensity. This subtle diflerentiation in respect to the intensity of Grace received by him affects his career and entirely changes the course of his journey. As a result of which he is unable to realise his Essence directly as his counerpart does in Anupāya.[3] Due to this difference in the intensity of *Śaktipāta* received by

2. *T.S.* III, p. 19.
3. Cf. *T.S.* III, p. 10.

him, he is forced to seek *śakti*,[4] the Essence of his Divinity, and ultimately realise his integral nature by its help.

Thus we find that the distinction in the two upāyas lies mainly in the approach and not in the way of *Sādhanā* or the process of self-realisation, which is undoubtedly due to the difference in the intensity of *Śaktipāta* in the two cases.

As soon as the Divine Grace descends on the aspirant in very intense form, he is at once liberated from the shackles of various kinds of *malas*, and his body-substratum (*ādhāra*) is rid of impurities. The *mala* due to self-limitation (*ātma-saṅkoca*) and self-ignorance (*ajñāna*) no longer cling to his *citta* which becomes fully purified. But his emancipation from bondage or the purification of his *ādhāra* is not enough to enkindle the latent knowledge of his Divinity. It merely prepares him to have the knowledge of his Divinity aroused within him. In the case of *adhikārins* for *Anupāya* who are recipients of *Śaktipāta* in most intense form, the *Śāktipāta* is so intense that it functions in two ways : it purges and purifies the ādhāra of the aspirants as well as simultaneously arouses the latent knowledge of Divinity in them with the result that they have their integral self-realisation, instantaneously. But in the case of *adhikārins* for *Śāmbhava Upāya*, the *Śāktipāta* is relatively weaker, hence it cannot simultaneously accomplish the dual tasks of purgation and illumination, and it appears to exhaust itself in accomplishing the task of purgation. Hence, the *adhikārin* for *Śāmbhava Upāya* needs the help of a *guru* to arouse the latent knowledge of Divinity in him.[5] The *guru*, it has been observed, represents the principle of Grace in concrete form. As he transmits the spark of Divine knowledge to his pure ādhāra in *Dīkṣā*, there being no residue of *malas* left in him, the spark blazes forth into the fire of Spiritual Illumination, the light of which not only illumines his pure *citta* but also dispels at the same time every trace of Ignorance (*ajñāna*) from him, including his false ego-sense arising out of the super-imposition of self on not-self (*Idamtā*). The awakening of spiritual knowledge (*pauruṣa jñāna*) within thus enables

4. The *Icchā Śakti*. Cf. *T.A.* I, 146 p. 185-86.
5. *T.A.* I, 216 Comm. p. 240.

him to get a glimpse of his real *svarūpa*, the *Śuddha Ahamta*.

But merely getting a glimpse of real nature is not all, it is not the Supreme Realisation. The *sādhaka* has not only to know his real *svarūpa* (*nature*), the *Aham*, he has also to realise the Divinity of his *svarūpa*, viz. the *pūrṇa Ahamtā*, the integral Self. In short,he has to have the integral self-realisation, the *Śivatva*. This he can have only when the Glory of his Divine self is revealed to him—the Glory (*Aiśvarya*) which is also His Fullness (*pūrṇutva*). In other words, the *sādhaka* has to realise himself not only as the pure *Ahamtā* but also as the *pūrṇa Ahamtā*.

It must be noted here that the Glory of the Divine Self is revealed automatically to sādhakas, though it is not instantaneously revealed to all. To some who are the recipients of extremely intense form of Divine Grace, such as the *adhikārins* of *Anupāya*, the Glory of Divine Self is revealed instantaneously so that they are able to realise their integral Divine Nature, i.e. *Nirvikalpa ādhaṇda svarūpa*, in a moment as it were. In the case of others e.g. the *adhikārins* of *Śāmbhava Upāya*, who have received the Divine Grace in less intense form, the Glory of pure Self is not revealed to them instantaneously, so that they are unable to realise their integral nature *Nirvikalpa svarūpa*, immediately.[6] It is, however, revealed to them automatically in gradual steps following a logical order. Below we give a description of the logical order in which it is revealed to the *adhikārin* of the *Śāmbhava Upāya*.

In the beginning, immediately after his initiation (*Dīkṣā* the *sādhaka* experiences in his *pure citta*,[7] the reflecting medium of experiences the Supreme expression of *Śakti* as Supreme Light (*mahāprākasa*), in an intuitive flash as it were. The Supreme Light, in the beginning, is undifferentiated. In the next moment, the Supreme Light appears to him to unfold the infinite variety of its self-expression that are merged in the Unity of Superme Light.[8] The infinite variety of self-expres-

6. *T.S.*, III, p. 11.
7. Technically called the *bodhagagana* or *cidākāśa*, Cf. Ibid., III, p. 11. For explanation of the term '*gagana*' see *T.A.*, III, 3, Comm. p. 3 ff.

sion of the Supreme Light is nothing but the countless number of self-expression (*parāmarśa*) of the Divine Śakti, that are technically called the kalās, (lit : aspects).

The Divine Śakti, it has been observed, has two-fold self-expressions at one and the same time. Held in identity with the Supreme Reality, the *Parama Śiva*, it expresses itself as eternally immutable and ineffable Divine *Śakti* when it is transcendent and indefinable, and is, therefore, technically known as the Indescribable,[9] (*A vaṇra*). At the same time, it expresses itself immanently in infinite ways and forms as the Universe. The two modes of its self-expressions are simultaneous. While expressing itself in infinite ways and forms, it retains its essential transcedent nature in which form it is technically called the *Parāśakti*.[10] But as the infinite forms emerge and finally merge in it, it is considered to be the mother of *kalās*, the infinite forms, technically designated as the *kula*, and the *sakti*, being the mother, as *kaulikī śakti*[11].

The sādhaka experiences the Supreme Light as expressing itself, in the first instance, as the *Anuttara Cit*, which is symbolised by the first vowel tetter 'A' *varṇa*[12] in the Trika system. The act of self-expressson (*āmarśana*) of the Supreme Light as '*A*' *varṇa*, really speaking, involves a sort of 'ejection' or 'emergence' (technically called *visarga*) of its kalā-form (*kalātmaka rūpa*), from its *Paraparāmarśa rūpa*, (Lit : that which is of the nature of of Supreme self-expression), that is Indescribable. But the process of 'ejection' (*visarga*) there is so subtle that it cannot be noticed by the sādhaka. Hence, the *Anuttara-Cit* appears to him to be the highest and the fundamental (*mūla*) self-expression of śakti, from which all movements in the form of

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8. The entire universal manifestation is said to be of the natnre of *Saṁvid* (Cf. *T.S.*, Ah. III p, 11), which is again of the natdre of Divine Light, the *Prakāśa* (Cf. *T.A.*, Āh. III, 2, p. 2.
9. *T.A.*, Ah. III, 67, Comm. p. 75.
10. Ibid.
11. Ibid. p. 67.
12, *Ibid.* Comm., Aln. p. 75 ff.

further self-expressions follow. It is, in fact, on account of this that the '*A*' *varṇa* is considered to be the *mūla varṇa*,[13] symbolising the highest self-expresslon of *śakti*.

The '*A*' *varṇa*, in the next mtvement, appears to him to express itself in the form of *Ānanda*, which symbolised by the second vowel alphabet '*Ā*'. The '*Ā*' *varṇa*, as is well known is biune by nature (*yāmala rūpa*) as it is made up of two '*A*' s, said to be held in identity.[14] The second '*A*', it is held, is an emanation from the first '*A*', the *Anuttara cit*, so that in '*Ā*' the two '*A*'s are said to be facing each other (*abhtmūkha*) like the Divine Couple (*yugala*). Hence an eternal interplay goes on in this self-created dichotomy, paving the way far further emanations.[15] The movement of '*A*' to '*Ā*' is considered to be a state of restful poise (*viśrānti*) for '*A*', the *Anuttara cit*.

As the *Anuttara cit* moves further, it evpresses itself as the *Icchā* which is represented by the third vowel letter '*I*'.[16] Icchā functions simultancously in two directions : it negates, on one hand, the transcendent aspect of the *svarūpa-śak*ti, the *Anuttara cit* creating thereby a void as it were, and on the other, it causes further emanations to fill up the void so created. The *Icchā śakti* is thus at the root of further movements of the *Anuttara cit*, and may be taken to the responsible for emanations of more *kalās* (or aspects of *śakti*).

The *Anuttara cit*, in the next movement, expresses itself as the '*Isanam*', which is nothing but a restful poise (*viśrānti*) of the Icchā (*śakti*). It is symbolised by the fourth letter of vowels '*I*/.[17]

In the following movement, the *Anuttara cit* appears to him to express itself as the '*unmeṣa*' (śakti) which symbolises the *jñāna śakti*.[18] It is repretented by the vowel alphabet 'U'. The expression of śakti as the *Unmes*a represents that stage of deve-

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13. *T A*, A. III, 75.
14. Ibid. Ah. III, 68 p. 81.
15. *T.A*. III, 68 Comm. p; 81; Cf. also the quotation from the Āgama in Ibid. p. 80.
16. Ibid. III, 71-72 Comm. p. 83 ff.
17. *T.A*., III. 72-73 Comm. p. 8 ; *T.S*, III, p. 12.
18. *T.A*., III, 73-74 p. 85.

lopment when the *Anuttara cit* is about to take a form (*ākara*) hence it is too subtle to be experienced by the *sādhaka*. In fact, it represents transitional stage in which the Divine śakti takes on a subtle ideal form before it can really become manifest to experience.[19]

In the next movement, which is nothing but a restful poise of *unmesa sakti*, the *Anuttara cit* expresses itself as '*ūrmi*'. In this stage, the '*unmeṣa* (śakti) or *jñāna śakti* takes on a form (*ākāra*) for the first time, but this form is only an ideal form which can be experienced by the *sādhaka*,[21] but not objectively perceived.

The vowel alphabets '*A*', '*I*' and '*U*' symbolising the three principal Śaktis—*Anuttara*, *Icchā* and *Umeṣa* respectively, it is held, constitute the Primal Triangle (*trikoṇa*) with '*A*' (*Anuttara cit*) at the vertex. '*I*' and '*U*' of Primal Triangle (*trikoṇa*) are only two different self-expressions of the vertex *Auuttara cit*.

In the self-expressions of Divine Śakti described above, it is held that the *kriyā śakti* does not operate in them or influence their manifestation.[22] But, when after expressing itself as *unmeṣa* the *Anuttara cit* takes on a subtle ideal form, the *kriyā śakti* starts functioning and infiuencing the further movements of *Anuttara cit*[23]. It gets conjoined with the *Icchā* and *Īśana śaktis* as a result of which there appears four distinct self-expressions of the *Anuttara*, symbolised by four vowel alphabets—'*ṛ*', '*ṛ*', '*lṛ*' and *lṛ*[24]. As these self-expressions (*āmarśa*) appear under the influence of *kriyā śakti's* operation, they are said to partake of the nature of both kalā and kalā-products (technically called *yoni*), and are, therefore, regarded to be Neuter (*Napuṁsaka*)[25].

In the next movement, the *Anuttara* appears to express itself in conjuction with the *Icchā* (*Śakti*), which is symbolised by the

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19. Cf. *T.A.*, III, 74, p. 85-
20. T.S., III, p. 13.
21. Cf. *T.S.* III, p. 12: also called the Tripurā Śakti.
22. *T.S.* III, p. 13.
23. Ibid.
24. *T.S.* III, p. 14; *T. A.* III, 78-79 Comm. p. 88-90.
25. Ibid; T.A. III, 79 Comm. p, 89-90.

vowel alphabet '*e*'. In the same way, the *Ānanda śakti* appears to express itself in conjuction with the *Icchā,* and this is represented by the vowel alphabet '*ai*'. Again, as the *Anuttara cit* and *Ānanda śaktis* express themselves in conjunction with the *Unmeṣa Śakti*, they give rise to two-self expressions, symbolised respectively by two vowel alphabets '*o*' and '*au*'[26].

In this way, the *Anuttara cit*, having expressed itself in different forms symbolised by different vowel alphabets, at last reaches a stage when all its self-expressions having emerged from the '*A*' *varṇa*. appear once again to merge and coalesce in the '*A*' *varṇa*,. Now this '*A*' *varṇa*, holding within itself identity with itself all its self-expressions manifested (*abhivyakta*) so far, is different '*A*' *varṇa* from the former one, the first self-expression of *śakti*, hence this is symbolised by a different vowel alphabet '*Aṁ*'[27]. The *Bindu* (lit : the point) in the '*aṁ*' represents the kalās or the forms or self-expressions of *śakti* held in identity in the *Bindu*[28]. Hence the '*Aṁ*' is regarded to be the most 'potential' self expression of *Anuttara cit* from which further emanations follow on a different plane.

In the next movement, the *Anuttara cit* expresses itself as the *visarga* (*aḥ*), the final stage of the *Kalātmaka* self-expressions. This is symbolised by the vowel alphabet '*aḥ*'. The *visarga* in '*aḥ*' indicates that there would follow further emanations following further movements of the *Anuttara cit*, and that they would be on somewhat lower plane[29].

The sixteen movements of the *Anuttara cit* resulting in the manifestation of sixteen *kalās*, including the four neutar ones, represented by the sixteen vowel alphabets are technically called as the 'seeds' (*vījaḥ*)[30]. They are described as the 'seeds'

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26. *T.S.* III; T.A. III, 92-93, Comm. p. 101-102.
27. *T.S.*, Ah. III, p. 14-15. It is described as of the nature of *Trikoṇa*. Cf. *T.A.* III, 94 Comm. p. 102 ff.
28. *T.S.*, Ah. III, p. 15. For the nature of *Bindu* see *T.A.*, III, 110 Comm. p. 117.
29. Lower in the sense that these self-expressions are regarded to be extrinsic by nature. Cf. *T.A.*, Ah. III, v. 141, Comm, p, 144.
30. *T.S*,, III, p. 15, Cf. T.A., III, 82 Comm. p. 92.

because they are regarded to be more intrinsic by nature, and as such, relatively more subtle and pure in character. Moreever, it is from them that a series of further emanations follow, and as such, they inhere and constitute the very essence (*prāṇa-life*)[31] of the following self-expressions of *śakti*.

In the following movements[32], the *Anuttara cit* appears to express itself in five principal groups of self-expressions representing five principal groups of Tattvas[33], in conjunction with itself, *śraddhā* and *icchā, kriyā* and *icchā* and *unmeṣa śaktis*[34]. Each of the twenty five *tattvas* is represented by one of the consonant alphabets such that the *pañca mahābhūtas* are said to represented by consonant alphabet group '*ka*', the five *tanmātrās, karmendriyas, jñānandriyas, manas, ahaṁkāra, buddhi, prakṛti* and *puruṣa* by consonant alphabet groups, '*ca*', '*ṭa*', '*ta*' and '*pa*' respectively[35]. The consonant alphabets '*ya*', '*ra*', '*la*' and '*va*' are said to symbolise the *rānga, vidyā, kalā* and *māyā tattvas* respectively[36]. The *Icchā śakti*. we have observed, has two forms in which it manifests itself, viz : the undisturbed (*akṣubhita*) pure *Icchā* in which there is slight movement just before the begining of *Unmeṣa*. When the former combines with *Anuttara* which is said to be 'ready to come out' (*pronmukhī*), it gives rise to the self-expression of śakti symbolised by the vowel latter '*ya*'. In the same way, when the latter *Īśana śakti* combines with the *Anuttara*, it gives rise to two distinct kinds of self-expressions symbolised by the vowel latters '*ra*' and '*la*'. Likewise, when the *Unmeṣa* śakti (which is also said to be of two kinds) conjoins with *Anuttara*, it gives rise to the self-expression of *śakti* symbolised by the vowel alphabets '*va*'[37].

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31. Cf. *T.A.*, III, 83 p. 93.
32. Technically described as the *Yoni*. Cf. *T.S.*, III, p. 17.
33. The Trika system regards the tattvas to be not only so modifications of *Prakṛti*, but also to be self-expressions of the Divine Śakti in their Essence. In fact, the māyā and Prakṛti are essentially spiritual in nature.
34. *T.S.* III, p. 15-16.
35. Ibid. p. 16; *Parā. Trim.* p. 112.
36. Ibid. p. 16-17
37. *T.A.*, III, 154-56 Comm. p. 156 ff.

Again, the pure *icchā śakti*, when 'untouched' (*aspṛṣṭa*) by *kriyā śakti*, is said to have three distinct forms of self-manifestations viz: (1) the *Anunmlita Icchā*, in which form it retains its instrinsic purity, and therefore, is not clearly manifest. (2) The *Unmlta Icchv*, in which form it looses its pure character, and gradually manifests itself. (3) the *Pronmilita Icchā*, in which form it loses completly, as it were, its pure nature and becomes fully manifest[38]. When these three forms of *Icchā śakti* come under the influence of its ever functioning *svātantrya*, they manifest themselves in three different forms of self-exprcssions, symbolised by the vowel alphabets, '*sa*', '*śa*' and '*ṣa*'[39].

In the next movement, '*ka*' the first self-expression of śakti on the lower plane (i.e. the *kṣobha*) combine with the last self-expression '*sa*' giving rise to an enigmatical self-expression which is symbolised by a joint letter of vowel or dippthong '*kṣa*'[40].

The vowel letters from '*sa*' to '*kṣa*' are said to represent respectively *mahāmāyā*, (i.e. the Śakti) *śuddha vidyā*, *Īśvara*, *Sadāśiva* and *Śakti*.

In this way, all the self-expressions of Śakti beginning from '*A*' *varṇa* and ending in '*Ha*' *varṇa*, technically called the *kalās* and also the *mātrikās*, are reuealed one by one to the *adhikārins* of *Śāmbhava Upāya* in their pure *citta*. They then begin to realise that the entire creation (*sṛṣṭi*) is nothing but a series of vibrations (*spandana*) of the ever-operating Divine Śakti; the vibrations which are revealed to them as so many self-expressions of śakti. In the begining, the sādhakas get only a diffussed view of the vibrations of Divine śakti when they intuitively experience them as kalās. But soon they complete the survey of entire fleld of the ever-vibrating and ever-expressing kalās of śakti, said to be consisting of fifty different self-expressions of

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38. Ibid., III, 163 p. 162. Cf. for its symbolic form Ibid., III, 159 Comm. p. 160.
39. Ibid, III, 162-65 Comm. p. 162-64,
40. *T.A.*, III, 166, p. 164.

śakti,[41] as described above or eighty one kalās[42] when their *ardhmātrās* are also counted as elstinci self-expressions (*parāmarśa*).

In the next movement, they begin to have an integral view. The integral view reveals to them that there are only six fundamental self-expressions of śakti[43] or twelve self-expressions when their *pratisañcaraṇas* are also included,[44] ever-vibrating and ever revealing the totality of creation. He, then, realises that the ever-vibrating Divine Śakti is nothing but an aspect of his own Pure Self (*Aham*) which holds within itself all the phases of the self-expression of Śakti[45]. This realisation leads him to experience the entire creation to by only his self-expansion (*prasāra*) in exercise of his Divine Freedom In this way, he divinises every phase of his existence[46]. and begins to feel that the entire creation is his Divine Glory[47]. This experience leads him to the Supreme Realisation (*Pūrṇa Ahamtā*)[48], the integral realisation of his pure (*nirvikalpa*) *svarūpa*, the *Śivatva*. This is the Goal, the Supreme End of his Journey.

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41. Of these the twenty five self-expressions of Śakti, beginning from '*ka*' *varṇa* and ending in '*Ha*' *varṇa*, are said to constitute eight groups of *kalātmaka* self-expressions or nine when '*kṣa*' *varṇa* is also included (Cf. *T.S.*, III, p. 17).
42. *T.S.*, III, p. 17.
43. Ibid. p. 18.
44. *T.S.*, III, p. 18. In the mystic language of the Trika system they are sometimes described as constituting the 'twelve rays' of the Parameśvara's Divine Nature.
45. In fact, the world Aham is said to be formed by the '*A*' the *Anuttara*, combined with the penultimate vowel '*Am*' and last consonant '*Ha*' in the order ot '*A*' '*Ha*' '*M*'.
46. *T.S.*, III, p. 19.
47. Ibid.
48. See author's article on the concept of Pūrṇāhmtā, A study in the 'Corpus of Indian Studies,' Calcutta-1980.

THE ŚĀKTA UPĀYA :

As has been indicated above, all those aspirants who have received the Divine Grace in less intense form, and are therefore possessed of relatively less perfect body-apparatuses, ādhāra are incapable of following ihe *Śāmbhava upāya*—which is meant for the *sādhakas* of higher order. Such aspirants are forced to follow the *Śakta upāya* and perform arduous spiritual discipline prescribed thereunder for their integral self-realisation. It is true that both the *Śāmbhava* and the *Śākta upāyas* are prescribed for ordinary class of sādhakas, the *adhikārins* of *anupaya* being the extra-ordinary ones, and they lead aspirants to the realisaticn of same Goal—the achievement of *Śivatva*— yet the path laid down in th thc *Śākta upāya* is considered to be more rigorous and difficult in comparison to that of the *Śāmbhava upāya* as it involves more rigorous spiritual discipline in which the aspirant has to contribute significant amount of personal endeavour as a recompense for the diffciencies and short-comings in his psycho-physical apparautus (*ādhāra*). The *Śākta, upāya* is said to be based on *jñāna śakti*, an aspect of Divine Śakti, which, in the context of sādhanā, implies that the aspirants have to rely on and take the help of *jñāna śakti* in their journey to the ultimate Goal. In other words, *jñāna śakti* plays prominent role in their spiritual ascent.

A word of explanation is necessary to explain the nature of deflciency in the aspirant's body-apparatus which serves as a vehicle in his integral self-realisation, and the causes thereof. In the foregoing pages, it has been observed that the intensity of Divine Grace received by aspirants varies from individual to individual to such an exent that there are hardly any two aspirants who have received the Grace exactly in the same

1. The classification of sādhakas into nine categories according as they have received the Divine Grace in varying intensity is only a broad classification. It generally indicates the infinite variety of sādhakas and their individual lines of approach to the ultimate Destiny.

measure.[1] This non-uniformity of Divine Grace has its repercussions reflected in the state of individual's body-apparatuses in so far as it is said to be the controlling factor in the purgation of *malas*. It is, therefore, held that in cases of aspirants where the *Śaktipāta* has been relatively milder in intensity as in the case of adhikārins for the *Śakta upāya*, the process of purgation remains unaccomplished so that the remnants of *malas* continue to exist in their body-apparatuses. It is, no doubt, universally acknowledged principle of the Trika system that the moment Divine *Anugraha* is transmitted to the aspirant's body-apparatus, the thick crust of *Āṇavamala* is broken immediately, irrespective of the degrees of its intensity. But this does not necessarily mean that *Āṇavamala* absolutely ceases to exist or its influence is totally eradicated from their body. As a matter of fact, *Āṇavmala* is supposed to be destroyed instantaneously in the body of the recipient of Divine Grace,[3] but its residual impressions in the form of a taint may continue to exist for some time, depending on the intensity of Grace received by individual aspirant as is the case with the *adhikārins* for the *Śākta upāya*. And based on this taint, the *kārma* and *māyīyamalas* may also continue to exist for some time, causing the veil of *ajñana* (Ignorance) covering his *buddhi* to remain as it was prior to the descent of Grace.

Obviously, with *kārma* and *māyīyamalas* remaining intact in the body-apparatus of an aspirant and the veil of *ajñāna* (Ignorance) continuing to cloud his *buddhi*, he cannot be said to have a perfect body-apparatus, i. e. body-apparatus without a taint or blemish of any sort. In order that the aspirant might have integral self-realisation i. e. the *Śivatva* during his existence as an embodied being, it is absolutely essential that his body-apparatus must be made absolutely free from all *malas* so that it might serve as perfect vehicle in the integral self-realisation i.e. the Śivatva.

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2. The remnants of *malas* mean the *māyīya* and *karma malas* and the residual impressions of the *Āṇavamala*. (Cf. Supra. p. 139.)
3. The *Ānavamala*, being a product of self-imposed limitation (saṅkoca), cannot remain in the aspirant once he has received the Divine Grace from the Supreme Lord.

To achieve this, it is obvious, the sādhakas, having imperfect body-apparatuses such as the adhikārins for the *Śākta upāya*, have to resort to sādhanā and perform such disciplines as might be necessary to remove the remnants of *malas* from their body. The spiritual discipline (*sādhanā*) embodying their personal endeavour is not only an imperative in their case, but also essential as it has two obvious tasks to perform,—firstly purifying their ādhāra by destroying the remnants of malas, and secondly, supplementing the mildness of the Grace received by them.

The persistence of *Āṇavamala* in the form of residual impressions and the continuance of the *kārma* and *māyīyamalas* in the form as they were (i.e. in its impure form) in the body-apparatus of the *adhikārin* for the *Śākta upāya* are said to be responsible for the continuance of the *Aśuddha Vikalpa* in him even after the transmission of the Divine Grace from above. The *Aśuddha vikalpa* is a product of Ignorance and it is said to cloud only the *buddhi* of the aspirant until it is dispelled by its opposite *vikalpa—śuddha vikalpa*—the experience of his *Svarūpa* (Nature) as *Aham*.

Aśuddha vikalpa, also called *Dvaita Vikalpa*, as has already been explained, is a kind of conceptual knowledge (*vikalpa*)[4], or rather ignorance that arises from the false experience of self (*Aham-abhimāna*) in Notself (i. e. *Idam*)—the indentification of ego with not-ego. Due to the veil of *ajñāna* (ignorance) covering his *budddhi*, the individual ordinarily has his sense of ego (*Aham-abhimāna*) superimposed on any one of the tattvas constituting his body apparatus, such as different *indriyas*, *manas*, *vital airs*, *śūnya* (vacuity) etc., or the aggregation of *tattvas* e.g. *deha* with which he also identifies himself.[5] As all these tattvas serving severally as substratum (*āśraya*) for his ego-sense to rise are alike in so far as they all belong to the category of Not-self (*Idam*), his sense of ego based on (*parinis-*

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4. Because its seat is in the Buddhi, (Cf. T. S., IV p. 21). It corresponds to the *bauddha ajñāna*,

5, It may be pointed out here that according to Trika system the superimposition of self on notself precedes the identification of Self with Notself, though both of them are

ṭhita) any one of them is equally false and impure (*aśuddha*)[6], and as such, it needs be eradicated through personal endeavour.

In the adhikārins for *Śākta upāya*, the transmission of Divine Grace in milder intensity does not produce any tangible effect on the *Aśuddha Vikalpa* owing to its mild intensity. Consequently, aspirants do not feel any significant change in any sphere of their experience. They continue to have the experience of duality and discreteness in this world. Indeed, very often they are not even aware of great change having taken place in themselves viz: the destruction of the veil of self-ignorance in the form of *Āṇavamala* and the simultaneous awakening of 'spiritual knowledge' (*śuddha vidyā*) from within, following the *Dīkṣā*.

But, the aspirants qualified to follow *Anupāya* and *Śāmbhava upāya* notice revolutionary changes immediately after the transmission of Divine Grace to their *ādhāra*. The reason for their noticing overwhelming change in every field of their experience is the extreme intensity (*tīvra*) of Divine Grace, which does not only cause immediate and absolute eradication of *Āśuddha Vikalpa* in them, but also, at the same time, brings about the rise of *Śuddha Vikalpa* in their buddhi[7].

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equally false. (Cf. *Par. Sar.* v-39 Comm. p. 86 ff.). This has been referred to as 'Knot of ignorance' (*ajñāna-granthi*) in the Upanisads. Cf. Kath. Up.

6. It is indeed for this reason the Trika system calls the common ego-sense as the *Aśuddha Aham*.
7. The *śuddha vikalpa* is the intuitive pure knowledge of the Real Self i.e. of the nature of the self-experience, *Aham*. (Cf. T.A., IV, III-113 Comm. p. 116-17). It should be noted here that in the case of adhikārins of Anupāya, the *śuddha vikalpa*, i.e. the self-experience as *Aham* immediately develops into the *Nirvikalpa jñāna* of the Divine *Svarūpa*, the *Pūrṇa Aham*, so that they directly realise and rest in their integral Divine *Svarūpa* (Cf. T.S., II, p. 9). In the case of adhikārins of Śāmbhava upāya, the *śuddha vikalpa* gradually leads the sādhaka to the realisation of their integral nature, *Pūrṇa Aham*, as it gradually unfolds the divinity and fulness of their *Svarūpa*. (Cf. T.S., III, p.10).

The awakening of *Śuddha Vikalpa*, it is said, is not possible till the buddhi is purged of all impurities, and thus attains to a state of intrinsic purity as a reflecting medium. In the adhikārins of *Anupāya* and *Śāmbhava upāya*, the buddhi is free from all kinds of taints consequent on the complete destruction of all *malas* owing to descent of Divine Grace in extremely intense form. Consequently, following *Dīkṣā* when aspirants have direct glimpse of their Real *Svarūpa* (*Aham*) within themselves, its light, it is said, at once illumines their buddhi. This process of illumination of buddhi is technically referred to in the Trika system as the awakening of *śuddha vikalpa*[8]. (*śuddha vikalapcdaya*)

With their buddhi illumined by the self-effulgent (*bhāsvara*) Light of Pure Self, everything in this field of experience undergoes tremendous change. They do no longer experience discreteness and duality in this world. The perenial conflict of the world is resolved once for ever. Instead, the world appears to them as a play of their Divine *Śakti* in Delight, a self-projection. All this transformation consequent on the eradication of *Aśuddha Vikalpa* and the simultaneous rise of *śuddha vikalpa* takes place so suddenly and instantaneously in the aspirant of *Anupāya* and the *Śāmbhava upāya* that they are very often than not, aware of the transition, the transformation having taken place in them. And indeed it is for this reason that the Trika system does not even make any mention of the replacement of *Aśuddha Vikalpa* by *śuddha vikalpa* in connection with the discussion of *Anupāya* (*marga*) and the *Śāmbhava upāya* (*marga*)[9]

But *aśuddha vikalpa* is subjective Ignorance and it has its seat in the buddhi. It is not a tangible object which can be easily pulled out or got rid of like a poisonous plant. It is, therefore, said that the only way to destroy it lies in its transformation, or as the Trika system puts it 'purification' (*saṁskāra*)[10]. In other words, what is required of aspirants

8. That is to say, the self-realisation as *Aham*.

9. T. *S. II*, p, 9 ; Ibid. III, p. 10.

10. The process of purification of *vikalpa* actually signifies the performance of such acts e.g. *Śravaṇa*, *Manana* etc.

following the *Śākta upāya* is, incessant endeavour in transforming it into the *śuddha vikalpa*.

In this act of transformation or 'purification of *vikalpa*' *bhāvanā* or mental act is said to be not only very useful to the sādhakas, but also indispensable. Because, in the matter of fact, mental act or *bhāvana*[11] is nothing but a kind of mental discipline in which the sādhakas are required to make sustained efforts to experience their pure *Svarūpa* on the mental plane i.e. in their *buddhi*. In this connection, it may be pointed out that the Trika system lays so much emphasis on the practice of *bhāvanā* (mental discipiline) in the *Śākta upāya* only for the obvious reason that the *Aśuddha Vikalpa* is of a kind of veil of Ignorance (*ajñāna*) covering buddhi, hence it can be removed only by mental discipline. Thus, the *bhāvanā* is an essential part of spiritual discipline in the *Śākta upāya*, without which it is impossible for the sādhakas of *Śākta upāya* to dislodge and ultimately destroy the persisting vestiges of *Ajñāna* from their *buddhi*, in order to liquidate their false sense of ego (*Aham*) in not-ego (Idam).[12]

It is no doubt true that the sādhakas of *Śākta upāya* may not succeed very much in their first attempts to dislodge the *Ajñāna*, but that should not dishearten them or make them give up their attempts. The *ajñāna* is deep-rooted, hence they have to make concerted efforts. It is only after continuous concerted efforts in practising *bhāvanā* for a long period that the *Aśuddha Vikalpa* begins gradually giving way and disappearing from their *buddhi*.

But, to begin the practice of *bhāvanā*, (mental discipline) the sādhakas must first obtain intuitive glimpse (*sākṣatakāra*) of their Real *Svarūpa* within themselves. On the basis of it, they must also develop in their buddhi a vague feeling that their present experience of self (*ahaṁ-abhimāna*) does not represent their real *Svarūpa*, it is also based on Ignorance (*ajñāna*). They

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by which the *śuādha vikalpa* can be made more manifest (*sphuṭa*) to sādhakas in gradual stages (Cf. T.A. IV, 2, Comm. 2).

11. T.S. IV, p. 21.
12. T.S. IV, p. 21.

must also realise that the *Svarūpa*, revealed to them in an intuitive flash, as it were, in their inner consciousness (*bodha-gagane*), is their real *Svarūpa*, which they would have to try to experience on their mental plane or the *buddhi* (sometimes called *cidākāśa*). In other words, with the awakening of Real *Svarūpa* within them following the descent of Divine Grace and *Dīkṣā*, they must be convinced, at least mentally, of the falisty of their present sense of Self (i.e. ego), which consists of the experience of Self in Notself (*Idam*). Unless this is there, they would not feel the necessity of any sādhanā, much less of practising any discipline. In fact, no discipline can begin with vacuity as the basis; it must have some positive experience to begin with and give it a direction. It is, indeed, for this reason that the Trika system lays so much emphasis on the awakening of Real *Svarūpa* from within, technically designated as the *Śuddhavidyodaya* (lit. the awakening of *śuddha vidyā*) in the Trika system. The awakening of *śuddha vidyā*, it is said, forms the basis of sādhaka's integral self-realisation, and its rise in them marks the beginning of their spiritual journey.

In every sādhaka, the *śuddha vidy*, as a rule, is said to arise from within immediately after the transmission of Divine Grace and *Dīkṣā*; and normally if the sādhaka's *buddhi* is absolutely pure, he becomes at once conscious of its awakening within him. This automatically leads to the rise of *śuddha vikalpa*[13] in his *buddhi* which is nothing but consciousness of of the awakening of *śuddha vidyā*.

But all aspirants, such as the adhikārins of *Śākta upāya*, do not normally possess perfectly pure buddhi, hence the rise of *śuddha vikalpa* in them is neither spontaneous nor direct. They have to depend on some external factors; they have to take recourse to certain expedients prescribed in the

13. This is technically designated as the *Sattarka* (lit: pure intuition). Cf. T.A., IV, 34, p. 39; Ibid 40, p. 44 . The *Sattaraka* is supposed to be the best form of *jñāna* (Self knowledge), because it arises independently of any other external medium (Cf. T.A., IV, 34 p. 39) and the sādhaka who has it to be the best adhikārin. (T.A., IV, 43 p. 47).

Trika system to purge their buddhi of traces of impurities and rouse the *śuddha vikalpa.*

Of these, the *Āgama* is chief one which is prescribed for those aspirants of *Śākta upaya* who have a thin film of *Ajñāna* persisting on their buddhi. It must be pointed out here that by *Āgama* the Trika system does not mean certain published texts on the subject, which are said to embody the *Āgamic* tradition, hence, popularly known as the *Āgamas. Āgama* is the pure knowledge that exists eternally as *Vāk*—the self expression of Supreme Reality in the form of *Vāk* (*svāmarśotpanna Vāk*).[14] Such pure knowledge is impersonal and eternal, and to this only persons endowed with pure intellect have an access through intuition.[15]

Still there are aspirants whose buddhi is not fully developed that they can have a direct access to the hidden (*rahasya*) knowledge[16] of the *Āgamas.* To such aspirants of *Śākta upāya*, a *guru* in physical body is indispensable, whose task is to 'deliver' the hidden knowledge of *Āgamas* to aspirants[17] to initiate them in the mysteries of spiritual life. Ordinarily, the aspirants 'exist' on the physical plane of existence as they have their sense of ego arising from the identification of his physical body with false *Aham* (*Aśuddha Aham*). Hence the *guru* belonging to his corresponding level, is the most suitable person to reveal the pure knowledge of *Āgama.* While defining the function of guru in this context, Abhinavagupta observes: "the chief function of *guru* is to reveal the secrets of the *Āgamas*".[18] While the guru reveals the hidden knowledge of *Āgamas* from without, the disciple receives it from within himself, because the pure knowledge can never be imparted from without; it is always revealed from within, the innermost core of being. That is why the Trika system calls the self-revealed self-acquired (*sopalabdha*) *Prātibha Jñāna*

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14. *I.P.V.V.*, I. 1, p. 14-15.
15. Cf. *T.A.* IV, 45 Comm. p. 49.
16. Even the Upanisads talk of Truth (in the sense of knowledge) hidden to ordinary beings' view (Cf. *Satyasya apīhtiam mukham*).
17. *T.S.*, IV, p. 23.
18. *T.S.*, IV, p. 23.

(highest knowledge) as the *sāmsiddhika* (inherent in oneself) knowledge,[19] as distinguished from the ordinary knowledge which is known as the *sāṅketika* knowledge.

Thus, roughly speaking, the adhikārins of *Śākta upāya* fall under three categories, according to the state of their buddhi or development of their capacities. Firstly, there are aspirants who have perfectly pure *buddhi*, hence the *śuddha vikalpa* arises directly in their buddhi from within, without any external aid.[20] Secondly, there are others, somewhat inferior to those of the first category, who have to take recourse to the study of *sadāgama* to create conditions conducive to the rise of *Śuddha Vikalpa*[21]. And thirdly, there are still others, to whom the hidden Truth of *sadāgama* is not revealed so easily, hence they have to take the help of *sadguru* for its exposition and revelation.

There are still others possessing lesser capacity, who are unable to obtain the pure knowledge of Real Self from either of the three sources mentioned above, viz: from within (*svataḥ*), or from the study of the *Āgamas* (*śāstrataḥ*), or from the teachings of *sadguru* (*gurutaḥ*). They are, therefore, unable to practise *bhāvanā* in the manner described above. For such sādhakas, the Trika system prescribes alternative means of *sādhanā*, such as *dhyāna* or *yoga*, *japa*, *vrata*, *yāga* and *homa*,[22] by practising which, it is said, the *sādhakas* can purify their *aśuddha vikalpa*, and thus strengthen the *śuddha vikalpa* in themselves.

The manner in which the sādhaka is required to practise *dhyāna* and *japa*, or observe *vrata*, or perform *yāga* and *homa* is very much different from that of the *bhāvanā*; still there is some similarity between them in so far as the aim and the spirit are concerned. It is for this reason that the Trika system interprets them in a different way, and lays its emphasis on the inner

19. *T.S.*, IV, p. 23 *Prātibha jñāna* and *sattarka* are more or less synonymous terms.

20. Ibid.

21 Ibid.

22. *T.S.*, IV; p. 25. In T.A., IV, 53 (p. 60) Abhinavagupta mentions *svapna* in place of homa.

side of the *sādhanā*[23] more than on the external *kriyā* aspect. And it is therefore enjoined on the sādhakas that they should perform these alternative means of *sādhanā* under the direct and personal supervision of the guru so that he can explain and reveal, at the time of performance, the true significance of these means of *sādhanā*.

In this connection, it may be observed that the Trika system considers the conventional ways of *sādhanā* such as the six *yogāṅgas*[24] *yamas* etc., as useless in *śākta upāya* as anywhere else, since they fail to awaken the *śuddha vikalpa* in the buddhi of the aspirants. Abhinavagupta analyses the spirit behind the *Yogāṅgas* and the *Yamas*,[25] and concludes saying the utmost limit that can be reached by the aspirants by following these conventional ways is the achievement of identification of *dhyātā* (i.e. the aspirant) with the *dhyeya* (i.e. the Supreme Being), in which *dhyeya* is nothing but a figment of mental construction.[26] The *dhyeya*, in the sense of his Essence, (i.e. his *Svarūpa*) can never be revealed to aspirant unless he is an adhikārin of a very high order, such as the adhikārins of *Anupāya* and *Śāmbhava Upāya*; and the adhikārins of high order do not need any sādhanā at all, since the Supreme Realisation is achieved by them immediately after the *Śaktipāta* and *Dīkṣā*. In the adhikārins of *Śākta Upāya*, who are sādhakas of relatively lower order, the question of spontaneous revelation of Pure *Svarūpa* in their buddhi does not arise at all. Really speaking, there is nothing that exists apart from the Supreme Reality that limits or veils its *Svarūpa*. The Supreme Reality is one and All. As it is the Supreme Reality who limits Himself in exercise of His Divine

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23, For the details of the 'inner' meaning of different means of sādhanā see T.S. IV, p. ?5-27.

24. Well known six yogāṅgas are *prāṇāyāma* (breathcontrol), *dhyāna* (concentration), *prātyāhāra* (abstinence), *tarka* (study), *dhāranā* (abstraction) and *samādhi* (perfect absorption of thought into the object af meditation). The *yamas* are five in number viz: *Ahiṁsa*, *Satya*, *Asteya*, *Brahmacarya* and *Aparigraha*. (Cf. *T.A.* IV, p. 23).

25. Ibid. p. 24-25.

26. *T.A.* IV p. 25

Freedom and thusc reates dichotomy as it were, in Himself and manifest Himself as the multiplicity, it is He Himself who brings about the restoration of His intrinsic *Svarūpa*, as it were, in exercise of His corresponding aspect of Divine Freedom (*svātantrya*)[27]. And in fact, this constitutes the Essence of His Divine Freedom.

Viewed from this angle, the futility of the conventional ways of sādhanā in resorting man to his Real Essence, the *Śivatva* is obvious[28]. Besides this, the scope of achievement by various conventional means of sādhanā, is very limited, in as much as all of them aim at the purification of *ādhāra* (i.e. the body-substratum) only. This, according to Trika view, is not sufficient; the purification of *ādhāra* is not all. It alone cannot deliver the *Summum Bonum*. What is really necessary to root out the Ignorance from the *ādhāra*, the *Dvaita Vikalpa* from the buddhi is to awaken the *śuddha vidyā* from within, to arouse the *Advaita Vikalpa* in buddhi. This cannot be achieved by mere purification of *ādhāra*. Hence, the *Śaktipāta* is essential, nay indispensable for their accomplishment. The practice of various conventional ways of sādhanā cannot achieve it.

Though the final goal is achieved only after the descent of Divine Grace and Dīkṣā, the individual effort on the lines indicated above is necessary in the case of adhikārins of Śākta upāya to make up the deficiency of the mildness of Śaktipata, of which they are the recipients.

As soon as they fulfil their part, and are thus absolutely rid of all kinds of impurities, *kārma* and *māyīya*, their Divine Svarūpa awakens from within and illumines their buddhi with its Light, they have the integral realisation of Self as *Śivatva*.

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27. T.A IV p. 25
28. Ibid.

THE ĀṆAVA UPĀYA

Of all the aspirants belonging to ordinary class, there are large number of aspirants who are incapable of following the sādhanā laid down under the *Śākta Upāya* on account of their being recipients of Divine *Anugraha* in a very mild form, and therefore, possessed of imperfect *ādhāra* (i. e. body substratum). Such aspirants are, it is said, forced to follow the most arduous way of *sādhanā* laid down under the *Āṇava Upāya* and perform rigorous disciplines prescribed in it to attain tne Supreme Goal.

Being recipients of mild form of *Śaktipāta*, these sādhakas, the adhikārins of *Āṇava upāya* are said to possess body apparatus covered by various kinds of *malas*. They are said to have the *Kārma* and *māyīya malas* dominating in their ādhāra, even after the destruction of the *Āṇava mala* simultaneously with the descent of Divine Grace. Consequently, they have their buddhi covered by a thick veil of Ignorance (*ajñāna*). This veil is so thick that when the *Śuddha vidyā* awakens automatically from within them immediately after the descent of Divine Grace and with the performance of *Dīkṣā* they do not have any knowledge of it[1]. Unlike the *adhikarins* of *Śākta upāya*, they are not conscious of the fact that their real *Svarūpa* has been awakened within them, and restored to them by the Guru in *Dīṣkā*. Hence the question of their embarking on the task of *vikalpa-saṁskāra* with the help of *jñāna sākti*, and thereby eradicate the *aśuddha*

1. This is where they differ from the adhikārins of the *Śākta upāya*. It is true that the adhīkārins of *Śākta upāya* do not have the rise of *śuddha vikalpa* in their buddhi simultaneously with the awakening of *Śuddha vidyā* in them, following the descent of Divine Grace from above, but they have at least a faint knowledge of the fact that the *Śuddha Vidyā* has been awakened in them. This explains their possession of the capacity to embark straightway on the task of purification of *Śuddha Vikalpa* through the help cf *jñāna śakti*. Cf. T. S., Ah V. p. 38

vikalpa does not arise[2]. They have, therefore, to depend on other means, employ other methods to effect the destruction of *aśuddha vikalpa*, or to put it in the language of the Trika system, they have to depend on other *ālambanas*[3] (Supporting mediums) relatively gross in character, in order that they might 'transform' their *aśuddha vikalpa* into the *śuddha vikalpa*. It is indeed for this reason that their mode of sādhanā is entirely different from those of the ordinary sādhakas, the adhikārins of other upāyas, even from those of the Śākta upāya.

Again, all the *adhikārins* of *Āṇava upāya* do not possess body-substratums of uniformly imperfect character, nor do they have unifrom capacity for spiritual discipline (sādhanā.). This means they cannot follow any one particular way of sādhanā or adopt one particular *ālambana* (supporting instruments) to realise their Goal. It is in view of this difference that the Trika system has prescribed number of upāyas, suggested a number of alternative *ālambanas* commensurate with their varying capacities. The *ālambanas* are a number of alternatives as it were.[4] The sādhaka of *Āṇava upāya* has to adopt any one *ālambana*[5] to realise his Goal as each of them aims at effecting the transformation of *Aśuddha Vikalpa* into *śuddha vikalpa*, notwithstanding the fact that the actual mode of sādhanā differs in each case. The *ālambanas* suggested by the Trika system under *Āṇava upāya* are four in number, e. g. the *Praṇa Śakti*, the *Buddhi*, the *Deha* and the external objects (*Grāhya-vastu*), arranged in the order of their proximity to the Self.[6]

For those sādhakas who possess relatively perfect psychophysical body-substratum (ādhāra), the Trika system prescribes subtle *ālambana* such as the *prāṇa śakti*, for their *sādhanā*. By *prāṇa śakti*, the Trika system means the vital force which

2. Cf. *T. S.* V, 3-4 Comm. p, 311.

3. *T. S.* V, P. 35.

4. *T. A.* V, 6, p. 313.

5. *T. A.* V, 6 Comm. p.313.

6. Cf. *T.S.* V. 6 p. 313-14; *Prāṇa śakti* is a subtle *alambana* for two reasons, firstly it is of the nature of vital life force, and secondly, it is said to be existing in a most close proximity to *Saṁvid* in comparison to other *alambanas*.

resides in the body of all creatures and sustains their life.[7] It is said to have its seat in the 'heart' (*hṛt cakra*) of all beings. Though it has its seat in the 'heart', it does not remain confined there just to one place only; being a vital force charged with the task of sustaining life, it pervades and permeates every atom of their being,[8] in the form of consciousness (*cetanatā*). It is, therefore, said to be always functioning and always vitalising every phase of their existence. As vital power, it is omnipresent,[9] but in human body, however, it is manifested only in its gross form as exhalation and inhalation of breath (*niḥśvāsa* and *praśvāsa*). The sādhakas who adopt *prāṇa śakti* as their *ālambana*, have to make an endeavour by practising certain disciplines laid down in the Trika system, to elevate their normal self consciousness lying admixtured with matter on the lowest 'plane' of existence to the highest level of spiritual existence, by effecting the transformation of *prāṇa* śakti into *vyāna śakti*.[10] Ultimately, when they succeed in their attempts, they are able to see their real Svarūpa as freed from the matter.

The functioning of *Prāṇa śakti* is said to be manifested in two forms in the human beings, gross and subtle. Normally, it is manifested in the gross form as five *vṛttis*[11], in which it controls the life-function (*prāṇa*) of all beings. In some, however, it is mainfested in its special subtle form, as *varṇas*[12] in which it controls the manifestation and production of *śakti* as sound (*anāhata*) from within.

But the *prāṇa śakti* is a subtle-inner force which the sādhakas of lesser capacity cannot employ as their instrument (*upāya*) of their sādhanā. They have, therefore, to choose relatively gross *ālambana* such as the *buddhi*[13] which they can discipline with-

7. *T.A.*, V, 18 Comm. p. 328.
8. Cf. *T.A.*. VI, 13 p. 12, *T.S.*, VI, p. 47.
9. It is omnipresent in the sense that it exists within the human body as well as outside it. Cf. *T.S.*, VI, p. 45.
10, T.S. V, p. 38;
11. Ibid. Also. Cf. T.A. V, 17-18, p. 327 ff.
12. Ibid.
13. T.S. V, p, 35; For a description of the nature of buddhi as ālambana of sādhanā. see T.A. V, 16 p. 325 ff.

out great difficulty. Though relatively removed from the 'Self' (*saṁvid*), the *buddhi* is the best medium to reflect and reveal the real Svarūpa and its Glory (*aiśvarya*) inasmuch as it is crystal-clear in character like a clear mirror. In the *adhikārins* of *Āṇava upāya*, however, it is covered by a veil of ignorance (*ajñāna*), hence it does not reflect the real *Svarūpa*. Rather it manifests the opposite, the false Self (*aśuddha Ahaṁ*) in them, the *Aśuddha* self being the product of identification of Not-Self (*Idam*) with super-imposed Self (*kalpita Ahaṁ*). Ignorance (ajñāna) covered buddhi is thus the principal seat of ignorance and the cause of all bondage. Hence, the main aim of the follower of *Āṇava upāya* in adopting the *buddhi* as the (*ālambana*) supporting medium of his sādhanā is to effect purgation of impurities (*mala*) from the buddhi so that it may serve as the perfect reflecting medium. like the spotlessly clear mirror for the revelation of his self-luminous *Svarūpa* and his Glory (i.e. Divine Nature).

Again, the buddhi is a subtle internal organ, which all sādhakas of lesser capacity cannot employ as the instrument of their sādhanā. They need a relatively gross supporting medium (*ālambana*), which they can discipline with ease. For this purpose the Trika system prescribes the *Karaṇa* (instruments) which is the next best instrument for sādhanā. The Trika speaks of seven kinds of *Karaṇas* (instruments) which includes his body-apparatus (*grhāka deha*) being an ādhāra (basis) for *Saṁvid's* (Pure Consciousness) manifestation as *jīvas*.

Every object of experience (*bodhya vastu*), whatever be its outward appearance to ordinary man, is essentially of the nature of *Saṁvid*, since it is only a form of Saṁvid's self-manifestation (*prakāśa*). Hence, those sādhakas who adopt *karaṇa* as their *ālambana* (supporting medium) of sādhanā are required to make serious and concerted efforts to experience the essential nature of all objects of experience[14], and then experience them as one and identical with their Real *Svarūpa*, which is also of the nature of *Saṁvid*. To be able to see the essential nature of objects of experience, the active help and *updeśa* of the *Guru* is indispensable, hence the Trika system lays great emphasis on

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14. *T.A.*, Ah. V, 128-29, Comm. p. 439.

necessity of Guru's help for the sādhakas of this kind[15]. When the sādhakas succeed in experiencing the identification of objects of experience with their Pure Self, both being of the nature of *Saṁvid*, and go above this identification (*aikya*), they have such experience as can be formulated thus : "Everything is my Glory (*bibhavaḥ*), the universe is my Self-expansion in the form of *vikalpa*"[16]. When he has such experience, he realises his Supreme Goal.

Again, there are other sādhakas of still lesser capacity, who are incapable of adopting *karaṇa* as their *ālambana* of sādhanā. These sādhakas need still grosser (*sthūla*) type of *ālambana*. And it is for them, the Trika system suggests *bāhya vidhi* (the performance of certain external ceremonies) such as *pūja* etc.[17] The Trika system describes in detail the manner in which such *pūjā* is to be conducted under the supervision of the *Guru*. All *pūjā*, in the Trika view, is symbolic, even the detailed *kriyā* involved in *pūja* is also symbolic. The aim of the performance of *pūja* is to change the direction of mental *vṛtti* from outward to inward. The *pūjā*, it is enjoined, is to be performed under the supervision of guru. This gives an opportunity to sādhaka to understand and realise at the same time, the symbolism involved in every act of *pūjā* through the *updeśa* of the Guru. The revelation of the inner meaning of all his *bāhya vidhi* by Guru awakens his *Svarūpa* from within him[18].

Having discussed the reason for the multiplicity of *ālambanas* prescribed in the Trika system for the adhikārins of *Āṇava upāya* and also having indicated the different lines of sādhanā along with the sādhakas adopting different *ālambanas* have to proceed, it remains to be seen here in the following paragraphs the details of how actually the sādhakas should perform sādhanā in each case.

For the sake of our convenience, we shall take up for discussion the mode of sādhanā of those sādhakas, who being

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15, Ibid. *T.A.* V, 130, p. 441.
16. *I.P.V.* IV, 3, 12.
17. *T.S.V*,, p. 36.
18. Cf. For the detailed description of pūjā see *T.S.* XIII p. 133 ff.

unable to make the *prāṇa śakti* as the *ālambana* of their sādhanā, adopt their *buddhi* to be their *ālambana*.

The *buddhi*, as is well known, possesses unique power of concentration.[19] Hence, those who adopt their *buddhi* as their *ālambana* of sādhanā really have to make use of its unique power, the power of concentration, focussing all their attention on their real *Svarūpa*, the *Pure Ahaṁ*. This act of concentration, is technically called the *dhyāna*. The followers of this *upāya* are required to practice *dhyāna* for a long time as their *buddhi* is covered by thick veil of ignorance. The practice of *dhyāna* in the manner given below removes this veil of ignorance, and thus makes room for the rise of the *Śuddha Vikalpa* in buddhi. The manner in which the *dhyāna* is to be followed is as follows :—

In the first stage, the sādhaka should direct all his attention (*dṛṣṭi*) inwards to centre of his being, the 'heart' (*hṛdaya*), and concentrate his buddhi on the all-pervading (*sarva-tattva-maya*) omnipresent, self-luminous (*svaprakāśa*) *cit-svarvpa* (the Selt), to experience it as being within him.[20] In this way, he should follow the method which is generally followed in plucking flowers to obtain their k ernel. In plucking flower, the outer covers are removed and thrown away one by one, till at last the inner flower portion is reached. In the same way, the sādhaka, practising *dhyāna*, should try to give up his intimate connection with his outer physical cover, the body, in gradual stages, go inwards finally to get near the inner core of his being, the Real Self[21].

This should, of course, be attempted in stages, for it is difficult to achieve complete concentration in one or two attempts. In fact, according to the Trika view, it is impossible for any sādhaka to achieve full concentration, until and unless he is able to do away with the *Tripuṭí*, obliterate the three poles of his experience, the *Pramatā*, the *Pramaṇa* and the *Prameya*, by merging or uniting them into one, the *Saṁvid*. Three poles of experience, (*tripurṭi*) the *pramātā pramāṇa* and *prameya* are ineirtably there in the actual act of all experiences

19. *T.S.* V. p. 35.

20. *T.S.*, V p. 36; *T.S.*, V, 19-20, Comm, p, 329-30.

21. T.S.,V, 22, Comm. p. 331-32; T.S., V. p. 36.

(*anubhava* or *jñāna*), as they are said to constitute the essential aspects of *jñāna śakti*.

In the next step, it is therefore, enjoined that the sādhaka should try to concentrate on the union (*saṅghaṭṭa*) of the three poles of experience, the *pramata*, *pramāṇa* and *prameya*,[22] symbolically represented by the *Agni*, the *Sūrya* and the *Soma* respectively. The achievement of the unification of these three aspects of his Svarūpa by *dhyāna* marks an important stage of his sādhanā because the achievement of complete introversion[23] by sādhaka depends on its accomplishment.

As soon as the sādhaka is able to accomplish their unification, he experiences within himself (*hṛdaya-kuṇḍa*) the blazing forth of *Bhairava* Fire (*Mahābhairava-Agni*)[24] which is nothing but a sudden revelation of his Pure Svarūpa as the great illumination (*prakāśa*). As the pure *Svarūpa* is revealed fully, the 'Flames of *Bhairava* Fire', which are nothing but the innumerable aspects of Divine *Śakti*, appear to him growing gradually (*sphītatām vrajet*) and form a circle (*cakra*) as it were.

The flames of this *Bhairava* Fire do not remain confined within him; in the next stage, they appear to him as coming out of his body-substratum through the openings of his indriyas (*indriya-dvāra*) in form of *Jñāna Śakti*, and manifest themselves as so many objects of experience (*Prameya*)[25]

When this stage is reached, the sādhaka experiences everythings in the universe as held in and engulfed by the Flame of Self-Fire (*Ātma-Vahni*); all objects of experience existing outside him as so many *Viśrāntis* (lit: resting place) of Self-Fire in the form of *Jñāna Śakti*[26]

This experience generates in him a firm belief that all objects of experience are nothing but so many forms of his

22. They being the aspects of jñāna śakti, are really integral part of his true nature (Cf. *T*.A., V, 22, p.332.)
23. Described in the mystical language as 'entering into madhyamadhāma'. (Cf. *T.A*. V,22-23 Comm, p. 333).
24. *T,A*. V, 22 p. 333; *T.S*. V, p. 36.
25. *T A*., 27 p. 337; Ibid.
26. *T.A*. V, 28-29 Comm, p. 338 ff; Ibid,

self-manifestation (*sva-prakāśa*), out of his free and independent Will (*Icchā*). In this way, his vision undergoes a great change, his outlook is completely transformed. He sees everything in a new light, the light of spirit, experiences everything in a new garb. In everything, he 'sees' as it were, the prototype of his Self,[27] experiences everything as non-different from his *Svarūpa*. When this stage is reached, he achieves all that he wanted to achieve by practising *dhyāna*, viz: the Supreme Goal. If still there remain any residual impressions of his desire (*vāsanā-saṁskāra*) in latent form in his buddhi, they are automatically destroyed with the achievement of this stage.[28]

As has been observed above, only those sādhakas among the adhikārins of *āṇava upāya* are capable of adopting [the *prāṇa śakti* as their *ālambana* of *sādhanā*, who possess relatively perfect ādhāra, and hence, belong to higher class in comparison to others. It is true that the *prāṇa śakti*, as vital power, is subtle in nature, but it is not wholly inaccessible to sādhakas. The sādhakas can, by their incessant efforts, control its movements.[29] So when it is said that sādhakas have to perform sādhanā with *prāṇa śakti* as their *ālambana* what is really implied by it is that they have to endeavour to elevate their consciousness, normally lying admixtured with matter on the lower plane, to highest plane of spirit through certain disciplines such as the control of breath etc. in prescribed manner, so that it might be freed from the impurities. The manner in which the ascent of *Sthula prāṇa* (gross life-breath) is to be achieved is technically called the *Uccāra*.[30] The Trika system prescribes the following method by which the *uccāra* of *prāṇa śakti* should be attempted.

In the beginning, the sādhaka should endeavour to arouse the *prāṇa śakti* within himself (*hrdayākāse*[31]). In the normal state of being, the *prāṇa śakti* as the vitalising *śakti*, is said to

27. *T.S.*, V., p. 36
28. Ibid.
29. Cf. *T.S.*, VI. p. 47; *T.A.*, V, 43 p. 348.
30. *T.S.*,V, p. 38.
31. Ibid, *T.A.*, V 44 Comm, p. 349 ff.

exist in every being, and is said to be always functioning, but men are generally not conscious of its existence or functioning within themselves. Hence, the first step should be that sādhaka should 'wake up' and realise intuitively its existence and functioning within himself. In the normal state of existence, the *prāṇa śakti* is said to be the controller of mechanical life-process such as the breath etc., but that is only a gross form (*sthūla rūpa*) in which its functioning (kriyā) is revealed. The sādhaka should not only realise the *prāṇa śakti* in this form, he should also be able to see its true form, the subtle form as sakti, viz: as the controller of *unmeṣa* of the external creation, which is supposed to be caused by its functioning as identified with the Pure Self (*Saṁvid*).[32]

In the next stage. he should try to 'feel' intuitively the *prāṇa śakti* functioning outside himself, pulsating and animating the external creation (*sṛṣṭi*).[33] The external world, being only a self-manifestation of the *Saṁvid*, therefore non-different from it in essence, is said to be premeated and pervaded by the cosmic *Prāṇa* that reveals it, the cosmic *Prāṇa* being nothing but an aspect of Saṁvid itself,[34] in the aspect of Divine Śakti. The *Prāṇa Śakti*, which vitalises the very being of all creatures, and the cosmic *Prāṇa* which animates the external creation, are thus not different in essence, because both are the aspects of the same *Saṁvid*. Hence, in the next stage, what the sādhaka should endeavour is to discover this affinity, this intrinsic oneness of *Prāṇa Śakti* functioning within him on the individual plane and the cosmic *prāṇa* śakti functioning without him on the cosmic plane.

When he succeeds in discovering the link between the *prāṇa śaktis* functioning within himself and the cosmic *prāṇa śakti* functioning without himself, or to put it in the language of the Trika system 'in awakening the *Prāṇa* Śakti in the external world'[35], he begins to realise his identity with the external

32. *T.S.*, VI, p. 36.
33. *T.S.*, V. 45 Comm. p. 349 ff. *T.S.*,v p. 48.
34. *T.S.*; VI. p. 46.
35. *T.V.*, V, p. 38; *T.A.*, V, 44-47 Comm. p. 350.

world.[36] The world now appears to him as a part and parcel of himself. The next step, naturally, should be to 'withdraw, this world, as it were, within himself ; to withdraw his self-extended form as the world. This is technically called the *saṁhāra* or the *grāsa* (lit: devouring).[37] This is essential to effect complete introversion, without which he cannot get near the core of his true Being. When the *saṁhāra* (dissolution) of external world is fully accomplished by the sādhaka, he feels himself completely self-centred (*svātmaviśrānta*) and self-satisfied (*nirākāṅkṣa*), because he experiences nothing outside himself. In this stage, the *prāṇa śakti* does not appear to him as *prāṇa śakti*, the vital force of creation outside himself, but as the *apāna śakti*, the śakti causing the withdrawal of external creation into himself.[38]

In the next stage, the sādhaka should endeavour to balance the two śaktis opposed to each other into an equilibrium; *prāṇa śakti* which is responsible for the *unmeṣa* of the external world, and the *apāna śakti* which is responsible for its *nimeṣa*. Because the functioning of *prāṇa* and *apāna śakti* cause only a lateral movement which must be stopped to create conditions favourable for the vertical movement of śakti. When the sādhaka succeeds in equilising these śaktis opposed to each other, the lateral movement of śaktis causing alternatively the *unmeṣa* and *nimeṣa* of this world, automatically ceases, and all movements automatically neutralised. In this stage of neutralisation, the *praṇa śakti* appears to him in a new form, in the form, of neutral śakti, technically called the *Samāna Śakti*[39], which is said to be of the nature of perfect equilibrium. The rise of *samāna śakti* creates conditions conducive to the opening of the 'middle-path' (*madhyama-mārga*) through which the *sādhaka* can ascend to the level of his real Self (*Parama dhāma*).

In the following stage, the sādhaka should endeavour to

36. Ibid.
37. Cf. *T.S.* V, p. 38.
38. Cf. *T.A.*, V, 44-47 Comm. p. 350. For literal meaning of the term Apāna see p. 351.
39. *T.S*, V, p. 38; *T.A.*, V, 44-47 Comm. p. 351.

rouse the 'vertically ascending' śakti technically called the *Udāna vāyu.* The *udāna vāyu* has been described as being of the nature of Fire (*Agni*)[40] for two reasons. Firstly, like common fire, it has an upward rising tendency, and secondly, as it arises it obliterates the sense of *pramātā* and *prameya* completely in the sādhaka so much so that even his earlier experience that the entire creation exists in him as identified with him, is also blotted out.[41] The *pramātā* and *prameya* relationship in him is said to melt as it were, to form one unique experience, the experience of Pure Self as the *Saṁvid.* It is for this reason that the *udāna vayū* has been described in the Trika system as being of the nature of 'all-consuming fire'.

After all traces of objectivity having been effaced by the functioning of *udāna śakti* from the sādhaka, the stage is set for further development, further ascent. In the next stage, when the conditions are favourable, the *vyāna vāyu* automatically arises in the sādhaka's ādhāra. The *udāna śakti* is said to be of the nature of pervasion (v*yāpti*)[42], hence its rise takes the sādhaka to a stage in which he becomes conscious of the all pervading nature of his Pure Self, the *Ahaṁtā.* He reaches the summit from where he can see the all pervasive nature (*vyāpaka*) of his Self.[43] When he reaches this stage, all bonds (*bandhana*) get automatically snapped once for all, and he begins to realise himself as the *Pati.* the Lord. His Divine Glory is also revealed to him.

In this way, passing through the six stages of ascent or steps of realisation, technically called the *Viśrāntis* (lit: resting steps), the sādhaka finally reaches the End, the Supreme Goal.

During his passage though these steps of ascent,[44] he experiences within himself unique kind of Bliss (*Ānanda*) in each stage of ascent, which are technically designated in the Trika

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40. *T.S.*, V p. 38; *T A.*, V, 44-47 Com. p. 351.
41. Ibid
42, *T.S.*, V p. 38; *T.A.*, V, 49 Com. p. 353.
43. Ibid.
44. These are said to lie between the distance of 'heart' to '*dvādaśānta*' (Cf. *T. S.*, VI, p. 48). The entire creation consisting of the thirty-six tattvas is said to exist there.

system as *Nijānanda*, *Nirānanda*, *Parānanda*, *Brahmānanda*, *Mahānanda* and *Cidānanda*[45] respectively. These feellngs of Bliss arise in him from his *Sthlti* (positioning) in the different stages of ascent in which he is said to come gradually nearer and nearer to his Pure Self, the *Śuddha Ahaṁtā*.

In the first stage, when the sādhaka succeeds in 'rousing' the *Prāṇa śakti* within himself, he experiences unique kind of Bliss in that stage technically called the *Nijānanda*.[46] The Bliss arises from his first contact with the *Prāṇa śakti*, which he experiences as identified with his Pure Self. In the next stage, he discovers the *prāṇa śakti* also functioning on the cosmic plane in the external world. He then experiences the external world to be constituted by the same stuff as his Pure Self, the external creation to be of the nature of *Caitanya*, when he is filled with ecstatic delight as it were. The delight is so great that he forgets himself completely. His, 'attention' shifts, as it were, from within to without. Hence, the self-forgetting ecstatic delight of this stage has been technically designated as the *Nirānanda*.[47] Again, in the next moment, he experiences the external creation not only as of the nature of *caitanya*, but also as a self-manifested form of himself, a self-projection which he can withdraw into himself at his Free will. He then has the feeling of the entire universe as 'contained' within him, which he can project out part by part at his free will. The experience of joy which he has arising out of it, is technically described as the *Parānanda*.[48]

Next moment, both the external creation and his self which are of the nature of *caitanya*, appear equally prominent in his experience. He experiences the universe with all its details equally balanced with his self, although as a matter of fact, the one (viz: the former) is contained in the other (the latter). The joy experienced in this stage is technically known as the *Brahmānanda*.[49] In the following stage, the sādhaka experiences the

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45. *T. S.*, V. p. 38
46. *T. S.*, V. p. 38; *MVV*. II, 35 p. 107; *T. A.*, *V*. 44-47 Comm. p. 349 ff.
47. *T. A.*, V. 44-47
48. Ibid. *MVV*. II, 36 p. 107.
49. *T. S.*, V. p. 38, *T. A.* V. 44-47 Comm. p. 349 ft.

dissolution, as it were, of the sense of *draṣṭā* (the seer) and the *dṛśya* (seen) in him. The universe as the *dṛśya* disappears, simultaneously with it the sense of *draṣṭā* (the seer) also goes away in the sādhaka—a fact which has been symbolically represented in the Trika system by the imagery of the burning down of everything by the *Saṁvid* Fire. The disappearance of both the *draṣṭā* and the *dṛṣya* simultaneously from the sādhaka's experience gives rise to a feeling of Bliss in him, technically called the *Mahānanda*.[50] In the last stage, when the sādhaka, transcending all the stages, succeeds in securing his union with the Pure Self, and experiences himself as the Transcendent Being that transcends and pervades, at the same time, every phase of existence, he experiences the Supreme Bliss of his Divine Union, technically called the *Cidānanda*.[51]

Again, with the ascent of *prāṇa śakti* as the sādhaka raises himself to higher levels of existence, he is said to have in each step of ascent (*Viśrānti*) a variety of experience in successive moments. These experiences are indicative of his firm establishment (*sthiti*) in the particular stage of ascent as well as of his release in gradual steps from the clutches of Matter. These experiences have been analysed in the Trika system and classified under five principal heads: viz: the *Ānanda*, *Udbhava*, *Kampa*, *Nidrā* and the *Ghūrṇi*.[52]

In the first moment, as the sādhaka enters into a particular stage of ascent, he experiences ecstatic delight (*Ānanda*).[53] This experience of Delight is caused by two factors,—one, with his entrance into a *Viśrānti* he comes under the unique touch of Absolute perfection (*Pūrṇatā*) of his Pure Self, which fills him with unique Joy, and secondly in consequence of the first, his intimate association with the matter in the form of his false identity with the Notself i. e. body etc., begins to dissolve.

This dissociation of sādhaka's self from the matter grows in the successive stages, till finally the sādhaka experiences himself completely dissociated and separated from his physical body-

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50. T.S.V, p. 38, *MVV*. II, 37. p. 108.
51. Ibid; *MVV*. II, 38; p. 108.
52. *T. S.* V. p. 40, Also see *M. V. T.* Adhi 18.
53. Ibid; *T. A.* V, 101 Comm. p. 411 ff.

apparatus. He feels himself disembodied as it were, as a result of which he experiences a peculiar feeling of buyonancy and rising up as it were, in the pure space of *caitanya*. This experience of the sadhaka is technically designated as the *Udbhava*[54]—the upward motion.

With the slackening of intimate connection of Self with matter, the self consciousness (*ātmabhāvanā*) grows in the sādhaka, and his attention is directed more and more inwards to his Self. As a result of this, the body which received most attention previously is deprived of all support, and begins shaking as it were, before it goes out of sādhaka's field of consciousness. This experience of the sādhaka is technically designated as the *Kampa* (lit: shaking).[55]

With the complete dissociation of self from the body etc., the sādhaka is overtaken by sleep-like quiescence and peace, in which all movements cease altogether; the mind has no outward movement nor any internal movements appear. This experience of sādhaka is technically called the *Nidrā*.[56]

In the next moment, with the absolute dissolution of the sense of identity of self with body, the sādhaka gets an intuitive vision of true Self. This vision of his Real Self makes him realise that his Self alone is, and that there is nothing in the universe apart from his Self. This realisation automatically awakens the Divine Power of Self that was lying latent in him till that moment. He realises his omnipresent Being. This experience of sādhaka is technically called the *Ghūrṇi*.[57]

On the attainment of this state of *Ghūrṇi* the sādhaka reaches the stage in which his self-experience is unlimited and unrestricted, the state of *mahāvyāpti*.[58] With the achievement of this state, he establishes himself firmly in a *Viśrānti*, and acquires fitness for further ascent.

So far we have described the mode of *sādhanā* of those

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54. Ibid. ; *T. A.* V. 102 Comm. p. 411 ff.
55. *T. S.* V. p. 40; *MVV*. II, 57 p. 109; T. A. V, 103 Comm. p. 412.
56. Ibid. p. 40 Ibid. ; II, 60 p. 110. Ibid. V. 104 Comm. p. 412.
57. T. S., V, p. 40 ; T. A., V. 104-5 p. 414.
58. T. S., V. p. 40 ; T. A., V. 105-107 Comm. p. 415 ff.

sādhakas who seek to realise their Supreme Goal through the ascent of *Sthūla prāṇa śakti*. But all sādhakas, according to the Trika system, who adopt the *prāṇa śakti* as their ālambana of *sādhanā* do not necessarily have to strive for the ascent of *sthūla prāṇa śakti*; there are, on the other hand, many highly gifted sādhakas even among them who are capable of realising their Goal without having to strive for the ascent of *sthūla prāṇa śakti*.[59] Such sādhakas obviously are extraordinary sādhakas, who are said to be capable of accomplishing the task of the ascent of *prāṇa* by merely repeating and meditating on the significance of certain potent *varṇas* revealed to them from within in course of their sādhanā.[60]

These *varṇas*, it is obvious, are not alphabets from ordinary speech, which are, by their very nature impure and impotent,[61] and hence incapable of delivering the goods. On the other hand, these *varṇas* are potent *varṇas*, revealed to the sādhakas from within, embodying the Absolute Truth which they are also capable of revealing to the sādhakas.[62] The potent *varṇas* are, according to the Trika system, of the nature of uncreated Sound (*anāhatadhvani*) that arises from within, revealing the Unmanifest Absolute Reality (*Avyakta*) in the form of Sound.[63] The Trika system holds that the Supreme Reality in the form of Divine *Śakti* is ever functioning and ever vibrating, its vibration is revealed spontaneously by the uncreated Sound which is technically known as the *Nāda*.[64] Though this *Nāda* is said to be arising eternally in the inmost part of all the sādhakas[65], it is not revealed to all sādhakas owing to their inherent incapacity of receiving them. It is, on the other hand, revealed to the

59. Cf. T. S., V. p. 42.
60. Ibid.
61. The varṇas of ordinary speech are impotent (nirvīrya), because they do not have the touch of saṁvid's vibration (*saṁvid-spanda-sparśa*). The letter of conventional speech are therefore called the sāṅketika *varṇa*. Cf. *T. S.*, V. p. 42.
62. *T. S.*, V. p. 42.
63. *T. A.*, V. 131 Comm. p. 444
64. *T. A.*, VI, 216
65. *T. A.*, V, 131 Comm. p. 444

gifted sādhakas in the from of different *varṇas* in course of the ascent of *prāṇa śakti* in gradual stages.

The *varna*, in the form of *Nāda*, is one and indivisible (*akhaṇda*).[66] It is for this reason that the sādhaka, being limited by nature, is not capable of receiving the *varṇa* in its one and integral Form. The *varṇas* are, therefore, revealed to him in *Khaṇda* Form, one by one as multiplicity of them. The sādhaka perceives them as interlinked and intimately interconnected as the Garland of Letters (*Varṇamālā*).

The *varṇamālā* as a whole reveals the functioning of the totality of Divine Śakti in its innumerable phases and aspects. There are, however, two principal *varṇas* in the *varṇamālā*, which are capable of revealing the Integral Nature of the *varṇa* to some extent, and are, therefore, technically known as the seed *varnas* (*bīja-varṇa*). The first is the '*A*' *varna*, symbolising the *Anuttara*, from which the entire creation-process (*sṛṣṭi*) has emanated, the other is the '*Ha*' *varṇa* which stands for the dissolution (*saṁhāra*) of the entire creation.[67] The entire creation, beginning from the *Anuttara* down to the Earth (*pṛthvi*), is said to be contained in potential form in the *varṇas* beginning with '*A*' and ending in '*Ha*', because all the phases (*kalā*) of the Divine *Śakti*, which are responsible for the manifestation of the Universe as Divine Glory, are hidden in these *varṇas*[68]. It is, therefore, said that if the sādhaka succeeds through his efforts to realise the hidden Truth (*Rahasya*) that is there behind the *varṇas* from '*A*' to '*Ha*', he is able to know the secret of all the three processes of creation, maintenance and destruction of the Universe.

It is, therefore, enjoined in the Trika system that the sādhaka should, in order to accomplish the process of ascent of *prāṇa śakti*, and thereafter realise his integral Svarūpa, should repeatedly utter and meditate on the significance of *Ahaṁ*, which is to be constituted by a combination of the seed varṇa

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66. *T. A.*, VI, 216.
67. Technically called the *sācka varna and the anacka varna*. Cf. *T. A.* V. 133; p. 446.
68. For a detailed discussion of the nature of *varṇas* see *Parātrim.* p. 166 ff.

(*bija-varṇa*) '*A*', penultimate vowel '*Aṁ*' and the last vowel '*Ha*' (which is also a seed *varṇa*), in the order of '*A*'-'*ha*'-'*ṁ*'.[69] This *Ahaṁ* is not only a symbolic representation of the Supreme Self, it is also a representative of the Essence of *Parāvāk*. The repeated *japa* of *Ahaṁ*, followed by meditation on its significance,[70] reveals to sādhaka his integral Svarūpa, and also opens the path to its perfect realisation.

As has been observed above, all those sādhakas, who are unable to achieve the Supreme Goal by adopting buddhi as their ālambana of sādhanā owing to its being a subtle internal organ, are forced to adopt a relatively-gross ālambana, such as the *karaṇa* for their sādhanā.

By *karaṇa*, the Trika system means all such instruments of sādhanā (they are many in number), which the sādhaka is required to employ in order that he might discover his True Self, and finally, realise his integral nature i. e. the *Śivatva*. Such *karaṇas*, which are capable of revealing the true nature of sādhaka to him and thus help him in establishing himself in his svarūpa are numberless in this world, because everything in this world, being of the nature of *Saṁvid*, has the potentiality of revealing his True Nature to him, though of course, not of showing him the path leading to his Self-realisation.

Taking a broad view of things, the Trika system has made a list of *karaṇas* most suitable for the purpose (viz: self-realisation), and has indicated also the way to utilise them in *sādhanā*. The *karaṇas* are said to be seven in number viz: *Grāhva*, *Grāhaka*. *Saṁvitti*, *Sanniveśa*, *Vyāpti*, *Ākṣepa* and *Tyāga*.[71] The mode of their employment is as follows:-

In the first step, the sādhaka should endeavour to realise the true nature of all objects of cognition (Grāhya).[72] Though all objects of experience outwardly appear as made up of matter, they are essentially of the nature of *Saṁvid* as they are

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69. *T. A.*, V, 133 p. 146.
70. The repeated *japa* of *Ahaṁ* accompanied by meditation on its significance is said to cause the remembr of the integral Svarūpa in the sādhaka. (Cf. *T. A.*, V, 133, Comm. p. 445).
71. *T. A.*, V, 128-29 Comm. p. 439.
72. Ibid. p. 440.

all said to be the self-manifested forms of the Supreme Reality, the *Parāsaṁvid.* Being covered by a veil of *ajñāna*, the sādhaka normally is not able to perceive their real nature, that is of the nature of *Saṁvid.* Hence, it is enjoined on every sādhaka, following this mode of sādhanā, to approach and seek the help of the *guru*, in unmasking and understanding the real nature of all objects of experience. [73]

After realising the essential nature of all objects, he should, in the next step, turn his gaze on himself. To realise his true Self, he should make an approach through the *Jñāna Śakti*; that is to say, he should endeavour to understand the relationship between his real Self, the *Grāhaka* and the objects of experience, the *Grāhya.*[74] If he makes an attempt in this direction through the help of the *guru*, he would realise that the objects of experience, being of the nature of *Saṁvid*, are essentially one and identical with the subject (*Grāhaka*), the real Self which is also of the nature of *Saṁvid.* If he meditates further and goes a step forward, he would experience them not only as one and identical with the self, the subject, but also the former being contained and sustained by the latter, i. e. the Self.

Thus, the firm realisation of the identity of *Grāhya*, the object of experience and the *Grāhaka*, the sādhaka's self, (which includes his entire psycho-physical being besides pure Self) goes on a long way in revealing the true nature of Self to sādhaka. Hence, this realisation of identity, technically called the *Saṁvitti*,[75] is also regarded as an instrument (*karaṇa*) of self-realisation.

In the next step, the sādhaka is enjoined to meditate on the identity of subject (*Grāhaka*) and the object (*Grāhya*) in such a way and till the time that they are merged into one and be united. As a result of this union effected through his intense and concerted efforts, the Glory of his true and Integral Nature is revealed spontaneously to him. This step, technically called *Sanniveśa*,[76] leads the sādhaka to his Integral Self-realisation, hence it is also considered as a *karaṇa*.

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73. Ibid., V, 130 p. 441.
74. *T. A.*, V, 128-29 Comm. p. 440.
75. *T.A.*, V, 128-29 Comm. p. 440.
76. Ibid.

Most often, the realisation of identity of *Grāhva* with *Grāhaka* that is experienced in the stage of *Saṁvitti*, does not lead sādhakas to the achievement of perfect *Sanniveśa*. Hence, the Trika system prescribes two *karaṇas*, the *Ākṣepa* and the *Tyāga*,[77] to help and expedite the process of *Sanniveśa*. The *Ākeṣpa* means the process of conscious and deliberate experience of the identity of a particular object of experience with the subject, which implies some effort on the part of the sādhaka. And the *Tyāga* implies a process of *Sanniveśa*. The *Ākṣepa* means the process of conscious and deliberate experience of the identity of a particular object of experience with the subject, which implies some effort on the part of the sādhaka. And the *Tyāga* implies a process of deliberate discrimination of what is not of the nature of *Saṁvid*, i.e. the elimination of the material part from the object of experience, which is to be experienced as identified with the subject. Though these *karaṇas* are actually employed by the sādhaka at every stage of sādhanā,[78] they are specially very helpful in the achievement of *Sanniveśa*.

The revelation of sādhaka's Svarūpa and his Glory leads him to the realisation of his all-pervasive (*vyāpaka*) Svarūpa. He then experiences nothing but Himself, the all-inclusive, All-pervasive, Supreme Self. This step is technically called the *vyāpti*. The achievement of *vyāpti*[79] is final *karaṇa* which is responsible for sādhaka's firm establishment in his Integral Svarūpa, the *Śivatva*.

Finally, there are those sādhakas who, being unable to employ the various kinds of *karaṇas* as *ālambana* of their sādhanā, have to adopt still grosser *ālambana*. such as the performance of certain external ceremonials[80] e.g. *pūjā* etc.

The Trika system has described in detail the process in which the external ceremonies should be performed under the direct supervision of the *guru*. The performance of external ceremonies (*sthūla kriyā*) under the personal supervision of *guru* has one advantage, namely, the sādhaka gets an opportunity to under-

77. *T.A.*, V, 130 p. 441.
78. *T.A.*. V, 130 p. 441.
79. Ibid.
80. *T.S.*, V p. 36.

stand the significance of various acts which he has to perform, and realise the symbolism involved therein directly from the guru's lips. He learns from guru the true meaning of the various *tattvas*[81] which constitute the universe, realises them as being enwrapped with the five-fold aspects of the *Parama Śiva's* power and glory-*Nivṛtti, Pratiṣṭhā, Vidyā, Śānti and śāntātīta*. Here we do not wish to enter into the details of the *sthūla-kriyā*, and describe how the sādhaka realises gradually their significance by meditation and through the grace of the *guru*. It would suffice here to state that as we have already observed, the aim of the performance of the external *kriyā* is to direct the 'gaze' of sādhakas inward. When the sādhakas are able to achieve complete introversion and realise the significance of all acts they perform under the supervision of their guru, they realise the Supreme Goal.

In this way, through one of the five alternative means, the adhikārins of *Āṇava upāya* are finally able to achieve the Supreme Goal, i.e. the *Śivatva*.

81, As explained in the T.S Ah. VII, VIII & IX

CHAPTER VI

The Perfect Integral Self-Realisation, Sivatva

In the preceeding Chapter the mode of sādhanā under the different upāyas prescribed for the sādhakas of varying capacties has been discussed in detail. Inthat connection it has also been observed that though the mode of sādhanā differs in each upāya from that of the other exactly in the same proportion in which the capacity of individual aspirants (sādhakas) differs, yet all the different upāyas are said to lead the aspirants to the same Destiny, viz: the Self-realisation as *Śiva*. In this chapter it is proposed to consider the nature and content of the supreme realisation, the *Śivatva*.

The aim of all sādhanā according to the Trika system. is the perfect realisation of their Integral Divine *Svarūpa* (*Akhaṇḍa Svarūpa*), and their firm establishment in it. Their self-experience at that time of perfect realisation is said to be of the nature of *Pūrṇa Aham*.

Although all the different ways of sādhanā aim at the achievement of this perfect self-realisation by aspirants (sādhakas), and also are said to lead them to this Goal, yet the realisation that they have at the end of their sādhanā is not always exactly one and the same. There are, as a matter of fact, slight differences in the content of self-experience that the sādhakas are said to have at the end under each upāya. Though these differences are minor in nature and superficial in character, yet there can be no doubt about their existence. And it is indeed

for this reason that the Trika system has given different names to different *samāveśas*[1] (Divine Union or the union with his Divine Nature) which the sādhakas are said to have following each upāya. For instance, the moment the adhikārins for *Anupaya* receive the Divine Grace in a very intense form, through the guru in the form of his *upadeśa* (precept) (instructions in words), they achieve the *Pārameśa samāveśa* instantaniously[2] when they are said to have not only the perfect realisation of their Integral Divine Nature (*Svarūpa*), they are also said to have firm and direct establishment in their pure Self (*Nirvikalpa Svarūpa*). At that time they are said to have the self-experience as *Pūrṇa Aham*. The external creation i.e. the multiplicity of the world then does not disappear from their view; they continue to have the experience of it, not as from or existing apart from themselves but as existing within themselves as reflected in the pure space of consciousness (*bodhagagane*) as the Glory (*aiśvarya*) of their Divine Nature (*Svarūpa*).[3]

The adhikārins for the *Sāmbhava Upāya*, being less perfect in comparison to these ot the *Anupāya*, are unable to secure perfect and firm establishment directly in their Integral (*Nirvikalpa*) *Svarūpa*.[4] Though of course, it is said that they are not required to exert or perform any sādhanā to hasten the process of ultimate self-realisation. They have to approach ths Supreme Goal through the Divine *Śakti* and experience the revelation of Divine Glory (*Aisvarya*) of Divine Śakti. It is for this reason said that simultaneously with a descent of Divine Grace, they have only the awakening of the *Śuddha Vidyā*, when they have the self-experience as the *Śuddha Ahaṁ* (Real Self). The self-experience as *śuddha Aham* does not lead the sādhaka immediately to the self-realisation of their Pure Self (*Nirvikalpa Svarūpa*. On the other hand. the self-experience as *Ahaṁ*

1. *T.S.*, II, p. 9 ; *T.S.* III. p. 19, Cf. *T.S.* IV. p. 22 ff ; *T.S.* V. p. 35. The Āṇavajñāna leads them to the achievement of the Āṇava samāveśa. while the Śākta jnāna leads them to the Śākta samāveśa.
2. *T.S.*, II. p. 8.
3. *T.S.*, II, p. 9 ; see also *I.P.V.* IV, 1, 12.
4. *T.S.* III, p. 10.

grows distinct and develops into the self-realisation of Pure Self (*Nirvikalpa Svarūpa*), when the Glory hidden behind the Pure Divine Nature (*Svarūpa*) is manifested and revealed to them in gradual steps. This *samāveśa* (Divine Union) is technically ealled the *Śāmbhava Samāveśa*[5]. At the end, when the sādhakas are able to establish themselves in their Pure Self (*Nirvikalpa Svarūpa*), they have the self-experience as *Pūrṇa Aham*. In their case too as in the case of all others, the experience of the external creation i.e. the world of multiplicity is not negated,[6] they continue to experience the external creation with all its details as reflected in the pure 'space of their consciousness' as the Divine Glory. With the destruction of their physical body however, in course of time, they become one and identified with the Supreme Lord.

The adhikārins of the *Śākta upāya*, on the other hand, being covered by a thick veil of Ignorance (*buddha-ajñāna*), are unable to experience their pure *svarūpa Aham.* immediately after the descent of Divine Grace and *Dīkṣā*. Hence, the question of their direct realisation of their integral *Svarūpa* does not arise at all. After they have the pure knowledge of their Svarūpa (i,e. *Śuddha Vidyā*) awakened from within automtically by himself, or through the study of *śastras*, or by listening to the guru's *upadeśa*, they have to exert to remove the veil of *ajñāna* (ignorance) from their *buddhi*, endeavour to rid their ādhāra (psycho-physical apparatus) of the impurities[7] which are at the root of the continuance of *Aśuddha Vikalpa*. Following the way of sādhanā laid down under the *Śākta Upāya* when they succeed in their attempts, they have, in the beginning, the self experience as *Śuddha Aham* (i.e. the *Śuddha Vikalpa*) which, with the achievement of purification of their ādhāra, later develops into the perfect self-realisation of their integral Svarūpa as *Pūrṇa Aham*. The *śamāveśa* which the sādhakas of the *Śākta upāya* are said to have, is technically called the *Śākta samāveśa*[8]. Later, when their physical body-apparatus gets

5. *Śiv. Sū.* I, 5 Comm. p. 19. ; *T.S.*, III, p. 19.
6. *T.S.* III, p. 19.
7. *T.S.*, IV. p, 21.
8. Cf. *Śiv. Sū.* I, 6. Comm. p. 22.

destroyed in course of time, they become one with the Supreme Lord.

The adhikārins of *Āṇava upāya*, the other hand, have their *buddhi* laden with such a heavy veil of ignorance (*buddha ajñāna*) that when they have their pure *Svarūpa* awakened from within with the performance of *Dīkṣā* by guru, they have no knowledge of it. Hence, they have to follow the most arduous path of sādhanā as laid down under the *Āṇava upāya* to remove the veil of *ajñāna* from their buddhi, and thus pave the way for the rise of their self-experience as *Śuddha Aham*. The *śamāveśa* which they are said to have at the end under this *upāya*, is technically designated as the *Āṇava Samāveśa*[9] When their ādhāra is completely purged of impurities through their incessant efforts they have the perfect self-realisation of their integral nature,[10] the *Pūrṇa Aham* It is only then that they are able to establish themselves firmly in their Divine Nature, the *Nirvikalpa Sva-rūpa*. In their case too, the external creation is not negated from their experience.[11]

In this way. we find that sādhakas following the different upāyas are ultimately able to realise their integral Divine Nature and establish themselves in their *Nirvikalpa Svarūpa*. It must be noted here that although the adhikārins of the different upāyas are said to have different kinds of *samāveśas* at the end of their sādhanā, the content of the self-experience in all the *samāveśas* is almost of the same order i.e. the *Śivarūpa*. All the four kinds of experiences lead the sādhakas to the same Supreme Self-realisation, viz: the *Śivatva*.

From what has been stated above, it is clear that the sādhaka cannot have their perfect self-realisation from the mere self-experience as *Purṇa Aham*, The perfect self-realisation or the realisation of his integral Divine *Svarūpa* implies not only a knowledge or experience on his part of his Real Nature, it also involves a conscious recognition by him that he is *the* Divine Being, the Supreme Self. In other to words, in order to have integral self-realisation of his Divine *Svarūpa*. the sādhaka

9. Cf. Śiv. Sū., III, 6, p. 83.
10. Cf. Śiv. Sū. IV, 4 Comm., p. 79.
11. *T.S.*, VIII. p. 37.

should not oniy experience his pure *Svarūpa* as *Aham*. he must also realise simultaneously with it that he is the Divine Being, the *Śiva*, the Supreme Self (*Pūrṇa Aham*), and that the Universe is nothing but His Divine Glory, His self-expansion (*svaśakti-sphāra*) out of his Free and Independent will. This recognition (*pratyabhijñā*) of his Divine *Svarūpa* forms the most important aspect of his Supreme Self-realisation, the self-realisation as Śiva. because it implies not only the full development of his latent Divine Powers but also indicates the achievement his individual perfection. It is indeed for this reason that the Trika system lays so much emphasis on the recognition (*pratyabhijñā*) in addition to the self-awakened knowledge of pure self (i e. the eelf-experience as *pure Aham*), and gives it an important place in every mode of sādhanā i, e. the upāyas.

The Trika system describes four stages steps[12] through which the self-awakened pure knowledge (i.e. the *Śuddha Vidyā*) develops into the integral self-realisation in the course of *sādhanā*. To start with, every sādhaka, who has received the Diviue Grace from the Highest source and has had the *Dīkṣā* performed, has first the intuitive 'vision' of his Real Self awakend from within when he has the self-experience as *Pūrṇa Aham*. This knowledge, arising from his intuitive vision is technically called the *Śuddha Vidyā*, and the step in which he has it is, designated as the *Ātma Vyāpti*.[13]

But mere getting a glimpse of Real *Svarūpa* or the awakening of self-knowledge is not enough. In majority of cases, the awakened self-knowledge is so weak[14] that it is unable

12. The higher class of, sādhakas, such as the adhikārins of Anupāya and the Śāmbhava Upāya, do not experience the succession of these steps; they achieve their Goal almost simultaueously. Cf. *T.S.*, Ah. XI, p. 120.
13. *Śiv Sū.*, III, 7 Comm. p. 87.
14. In a few rare cases, such as in the case of the adhikārins of Anupāya and Śāmbhava Upāya, the awakened self-knowledge is so powerful and overwhelming that it not only dispels all *ajñāna* in a moment, it also enables the sādhaka to have the firm realisation of their integral nature. Cf. *T. S.* XI, 119 ff.

to penetrate and remove the thick veil of *ajñāna* lying on the sādhaka's *ādhāra*. Hence, it becomes imperative that the sādhaka should endeavour through his sādhanā to remove the veil of *ajñāna* from his ādhāra so that the awakened self-knowledge might illumine his *būddhi* also, whereby his false ego-sense might be destroyed. Hence, it is enjoined on the sādhaka that he should direct his 'gaze' inwards and 'wake up' (*jāgrata*)[15] to realise his True self, the *Pūrṇa Aham*. He should strive to conquer the *moha* that is due to his self-ignorance and intimate association with matter in the form of body etc.[16] He should also realise his present fettered condition in the light of self-awakened Pure Knowledge and endeavour to get rid of it. This step is technically designated as the *Pāśāvalokana*.[17]

Once the sādhaka is conscious of his Real self and his present fettered condition, and starts exerting to remove his fetters through the prescribed ways of sādhanā, the success is almost assured. As he endeavours for the destruction of the *malas* covering him, his pure Svarūpa, the *Śuddha Aham* becomes gradually uncovered so that when ultimately all the malas are totally annihilated, he gets a full 'vision' as it were of his pure *Svarūpa*, the *Pūrṇa Ahaṃ*. The step leading to this is technically called the *Śiva Vyāpti*.[18]

When he has the full 'vision' of his Pure *Svarūpa*, his Divine powers such as omniscience, omnipotence, self-contentment, eternity etc., that were so long latent in him, develop and become automatically manifest.[19] With this, his integral *Svarūpa* (*Akhaṇḍa Svarūpa*) is revealed to him and his Divinity restored to him. He then rests in His Divine Nature. The Universe is not negated from his view; it remains and he continues to experience it, though in a different form altogether. The universal manifestation does no longer appear to him as different from him or existing outside himself; it appears in its true form of His Divine Glory and His self-expansion (*svaśakti-sphāra*), resting in him-

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15. *Śiv. Sū.* III, 8 Comm. p. 88.
16. Ibid, p. 86.
17. Ibid, p. 87; Cf. *T. S.* IV. p. 32.
18. Ibid.
19. *Ibid.* III, 7 Comm. p. 87; Cf. *T. S.* IV. p. 32.

self. He is then able to experience as it were, "I am the One. I am All. All is my own Self-manifestation".[20] The contradiction and inconsistency between one and many, stability and movement, truth and falsehood, light and darkness then disappear as it were, in the light of All-embracing Supreme Self-experience, the *Pūrṇa Aham*. He recognises His Divine Nature, the Supreme Lord, the Supreme Agent, the Supreme Spectator, and rests in his *Nirvikalpa Svarūpa* as it were.

The reason for such a view is not far to seek. The true rule of integral self-realisation is progressive comprehension. The Supreme Reality expresses itself in so many ways and forms which all are co-existent in being, coeval in time and life. But if in passing from one domain to another, from material to spiritual, the sādhakas have completely to forsake the one that has been given to them forming their embodied personality, in eagerness for the other, for a new attainment, if in reaching the life of spirit they have to reject and renounce the material which is the basis of their embodied existence, they would certainly fail to realise their integral nature, the Supreme Reality's self-manifestation as one and many. They cannot achieve their Integral Nature by rejecting and renouncing; they cannot become perfect by negating. By negations they will be only shifting the field of their imperfection from one plane to the other, from one altitude to another. To attain the Divinity of their Nature, which is integral and all-embracing, they need not abandon or cast away anything; they need only understand and realise the true nature of things, comprehend the Divine *Śakti* that is functioning in all spheres behind all manifestations. They need only to transform and transfigure what ordinarily appears as baser, material and limited, and integrate them with and assimilate them in their Pure *Svarūpa*. Because otherwise, they would get only a partial view. The Supreme Reality is one and integral and unifies all phases af its manifestation at the same time, it stands to reason therefore the sādhakas being the manifestation of His Divine Nature, should become integral and all-embracing.

In this context, it would perhaps not be out of place here to compare and contrast the Trika view of Supreme Self reali-

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20. Cf. *I. P. V.* IV, 1, 12 p. 309 (*Bhāskarī Ed*).

sation with that of the Sāmkhya-Yoga and Advaita Vedānta of Śaṅkara for the sake of critical and better appreciation of the Trika viewpoint.

The Supreme Ideal in the Sāṁkhya-Yoga system is the achievement of *Kaivalya* or the purification of the individual soul (i. e. the *Puruṣa*) to its utmost extent, and its liberation from the action of *Prakṛti* and its *guṇas*. The liberation of *puruṣa* from the clutches of *Prakṛti* or the separation of the spirit from the matter does not involve any change taking place in the nature of *puruṣa*, the individual soul, or imply acquirement by it of any new property that was not there in it. It simply means the release of soul from the influence of ever-evolving *Prakṛti*, after which it rests in itself, stable and serene. It implies only the recognition of soul as a reality that is beyond the space, time and causality, above body and mind and therefore essentially free, eternal and pure.

With the dawn of *viveka-jñāna* when the individual soul achieves liberation, the *Prakṛti* ceases to affect him. The individual soul retires as it were from active life in the world, to rest in its pure Being (*sattā*) and Consciousness (*cit*). The *Prakṛti* ceases to act and evolve the world to the liberated soul, so that the liberated soul does not see the *Prakṛti* in its ever-functioning and ever-evolving form. The process of its creative activity ceases as it were for him.

The Advaita Vedānta does not think that the individual soul can achieve liberation by mere separation of self (*ātmā*) from matter (*jaḍa*), and its purification. On the other hand, it believes that the liberation of the individual soul can be achieved only by intellectual intuition of the identity of individual soul with the Universal *Brahman*, the impersonal absorption of the individual soul in the Universal Self, the Brahman. The absorption of the individual soul in the Universal Self again implies and involves the intuitive experience or knowledge of the Real nature of Self as Pure Being (*sat*), Consciousness (*cit*) and Delight (*ānanda*), which is also the nature of the Supreme Reality, the Brahman. It also implies the recognition of self as a Reality that is beyond space, time and causality.

When the individual soul, according to the Advaita Vedānta, of Śaṅkara achieves liberation, the *Māyā* ceases to exist for him.

He does not experience *Māyā*, hence he does not experience the world; the external world which is a product of *Māyā* is negated from his view. He lies immersed, as it were, in his pure Being.

In none of these ideals, the Trika would say, the Perfection is reached. The achievement of Perfection implies the recognition of Perfection which involves, in its turn, the full development of the hidden powers of Pure Self, including the Absolute Will, Absolute Knowledge and Absolute Act,[21] which constitute the Divinity of the Pure Self. The self is Divine by nature, and it must regain its natural condition through the development or evolution of Divine Śakti which lies dormant in it. The Sāṁkhya and the Vedānta ideals do not fulfil this condition, hence their conception of Supreme Realisation is incomplete and imperfect in the eyes of the adherents of the Trika system.

Even the ideal of the Siddhānta school of Śaivism is not perfect when compared to that of the Trika system. The dualist Śaivites hold that the *mūkta Śiva*, even free from matter of all shades and restored to original Divine status, retains a semblance of distinction from the Absolute, the Supreme Lord, while the Trika system holds that there is absolutely no difference between the liberated individuals, the *mukta Śivas* and the Supreme Lord, the *Parama Śiva*.

21. Sp. *Kā*., I, 10, p. 41.

CHAPTER VII

Jīvanmukti And Allied Problems

In the foregoing chapter the nature and content of the Supreme Realisation has been discussed, which all the sādhakas are said to experience when they realise their Essence, the *Śivatva* and secure their firm establishment in it.

But as has been pointed out only all the sādhakas donot posesses the capacity of achieving the realisation for their Integral *Svarūpa* owing to differences in the intensity of Divine Grace received by them. Such sādhakas when they achieve complete liberation in their embodied state, are technically called the *Jīvanmuktas*[1]. In the following paragraphs, it will shown which sādhakas are eligible to attain the state of *Jīvanmukti*, and examine the nature and content of their realisation in that state.

From what has been observed in the foregoing chapter, it is clear that all sādhakas, according to the Trika system, who have attained the knowledge of their Essence and have had the self-experience as *Aham*, do not necessarily become disembodied immediately with the achievement of such knowledge. On the other hand, the Trika system believes that there are sādhakas who, after the achievement of the Supreme Knowledge and their establishment in their pure *Svarūpa*, may continue to exist in embodied form for sometime to come, provided they have previously ripened *karma* (i. e. *prārabdha karma*)[2] sustain-

1. Cf. *I. P. V.*, IV, 1, 14, pp. 306 ff. (Bhāskari)
2. It is said that there are three distinct types of karma in all. Firstly, there are those karmas which are ripe and have borne fruits, technically called the Prārabdha karma.

ing their present embodied condition, kind of *bhogavāsanā*. Such sādhakas, when they are enlightened are said to become the *Jīvanmuktas*. The *Jīvanmuktas* do not live in a different world,[3] or walk about and behave differently from the ordinary mortals. They exist, on the other hand, with ordinary mortals, perform *karma* and participate in all the activities of world like ordinary mortals, yet the *karma* does not affect them; they remain as they are, the emancipated beings. They perform *karma* only to keep themselves in embodied form, and also to satiate their desire for enjoyment (*bhoga*) in this world, but in this process they do not acquire any fresh *karma*. Unlike ordinary mortals, they do not have accumulation of the fruits of new *karma* to their credit. As soon as the fruits of their ripened *karma* i. e. the *Prārabdha karma*, which were sustaining them in their embodied form, are enjoyed and exhausted, they lose their body-apparatuses once for all, and become one with the Supreme Lord. They do not have further birth after the present one.

But all sādhakas cannot achieve this state, the state of *Jīvanmukta*. Of the four distinct kinds of sādhakas into which the Trika system has broadly classified all the sādhakas from the point of view of their varying capacities and their being recipients of the Divine Grace in different degrees of intensity, the *adhikārins* of *Anupāya*, for instance, are incapable of attaining this stage of *Jivanmukti*. Because, they are the recipients of very intense form of *Śaktipāta*, for which reason they are said

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Secondly, there are *karmas* which are unripe and therefore lie accumulated, technically called the *sañcit karma* and lastly, there are those karmas which are being gathered during the present life of the aspirant, technically called the *Sañcīyamāna karma*. With the achievement of the knowledge of pure Svarūpa, it is said the second kind of karma is destroyed, and the third is prevented from accumulating, while the first is allowed to remain to enable the sādhaka to exist in embodied form.

3. Because the achievement of Mukti does not imply the achievement of something 'unachieved'. (Cf. *Par. Sār.* v-60, p. 115 ff.).

to have their Integral self-realisation in an instant as it were, when their body-apparatus falls off and they are firmly established in their Divine (*Nirvikalpa Svarūpa*). Hence, the possibility of their attaining the state of *Jīvanmukti* is not there at all.[4]

In the case of the adhikārins for *Śāmbhava Upāya*, the chances of their becoming *Jivanmukta* appear bright, though nothing definite can be said about them. The reason for such a view is not far to seek. After the descent of Divine Grace in intense form, they stay in their physical body for a short time only though not as short as the adhikārins of (*Anupaya*) viz till the traces of *māyīya* and *kārma malas* are automatically destroyed with the revelation of the Glory of their Divine Self. When the traces of the persisting veil of *malas* disappear, they are said to establish themselves in their pure *Nirvikalpa Svarūpa*, when their body-apparatus automatically falls off. The destruction of body-apparatus is said to be essential for the perfect Realisation of the Essence, the *Śivatva*. Hence, in their case, the possibility of attaining the state of *Jīvanmukti* is there, though it might be for a short duration only.

In the case of the adhikārins of *Śākta* and the *Āṇava upāyas*, however, the prospect of their attaining the state of *Jīvanmukti* are very bright, because in their case the process of the destruction of physical body is not immediate; it is a longdrawn affair. Being sādhakas of lesser capacity, and therefore possessing relatively less perfect body-apparatus when they receive the Divine Grace in relatively less intense form, they have the *kārma* and *māyīyamalas* persisting in their ādhāra even after the descent of Divine Grace. Hence, to realise their Pure Divine *Svarūpa*, they have to exert and perform sādhanā as laid down under either of the two upāyas (as the case may be). And when they succeed in their efforts, they have the *Śākta* and the *Āṇava Samāveśas* respectively, but they do not at once become disembodied. They continue to exist for sometime in embodied form, and it is in this period that they have the chances of attaining the stage of *Jīvanmukti*, provided they fulfil necessary conditions for its attainment and possess requisite qualifications.

4. *T. S.* Ah. XI, 119 ff.

There are, according to the Trika system, three essential conditions, which must be fulfilled by all sādhakas attaining the state of *Jīvanmukti*. Firstly, the sādhaka should have perfect realisation of their pure *Svarūpa* in which they should also secure their perfect establishment. This, no doubt, implies the destruction of the false identification of self with Notself, the eradication of their *Aśuddha Vikalpa* in full, with which their false ego-sense also disappears; in other words, the sādhakas should have the self-experience of *Aham* in their pure Svarūpa, the *Śuddha Ahaṃ*.

Secondly, the sādhakas must also possess pure *bhogavāsanā*. The *bhogavāsanā*, we have stated, is of two kinds—the *bhogavāsanā* of *Śivadharmi bubhukṣu* sādhakas, who aspire for enjoyment from elevated positions such as of the *Ādhikārika Devatās* (the *presiding deities*),[5] and the *bhogavāsanā* of *Lokadharmī bubhukṣu sādhakas*, who do not desire any elevation but prefer to remain in this world as *Jñānins*. It is the latter kind of sādhakas who are eligible for the attainment of *Jīvanmukti*.

Lastly, the sādhakas should have the appropriate form of *Dīkṣā* performed by the *guru*. The guru should perform the appropriate form of *Putraka Dīkṣā* so that the accumulated fruits of their past and present karmas[7] get automatically destroyed. In doing so, the guru should not, it is enjoined, destroy the *karmabīja* altogether, he should allow the ripened fruits of past karma i e. the *prārabdha karma* to remain in their ādhāra so that they might continue in their embodied form performing the meritorious deeds and enjoying the fruits thereof.

When the sādhakas attain liberation from their embodied existence, they do not achieve anything new or other than the establishment in their pure Divine *Svarūpa*. Hence, outwardly no change is noticeable in them though inwardly of course, they undergo revolutionary changes which are mainly confined to their self-experience. For instance, with the advent of pure knowledge when the knot of *ajñāna* is resolved, the veil of self-

5. Cf. T. S. XI, p. 118
6. That is the *Sañcita Karma*,
7. That is the *Sañcīyamāna Karma*,

ignorance (i. e. the *bhrānti*) removed from their buddhi, they attain liberation and have full and clear experience (*amalabodha*) of their real Self. They are then always conscious of their pure Divine *Svarūpa* in which aspect they are Free and Full, One and All, the Supreme Agent and the Supreme Lord etc.[8] and experience themselves as Pure *Ahaṃ*. They then experience the Universe as their self-manifestation out of their Free Will, Divine Sport[9]. When they have this kind of self-experience, their false ego-sense (*Ahaṃ-abhimāna*), that was due to the false identification of self with Notself, disappears. As a result of this, they become 'unembodied' (*aśarīri*)[10] as it were, though their body does not fall off immediately. They continue to be associated with a body in the form of a thin veil (*āvaraṇa*) only,[11] to fulfil their pure *bhogavāsanā* and exhaust the ripened karma (i. e. the *prārabdha karma*).

They perform karma like any ordinary unliberated individual, but they are said to be unaffected by their fruits. The reason for this is two-fold, firstly, they are always conscious of their Pure *Svarūpa* which is not subject to *ajñāna*[12] and perform karma from their existence in their pure *Svarūpa*. And secondly, as such, they have no false ego-sense, which is said to be the repository of the fruits of karma performed by them from the state of ajnana.

After exhausting the seeds of ripened *karma* and satiating their *bhogavāsanā* through the performance of *karma* in this

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8. Ibid., Comm. p. 123.
9. Cf. *Sp. Kā.*, II, 3 Comm. p. 85 ff.
10. In the sense that they cease to have *dehātmabodha*.
11. The Trika system holds that the *Tattvavid* experiences his body apparatus in two different ways in course of his establishment in his pure Svarūpa. Firstly, when he is covered by ajñāna, he experiences his body apparatus as a material vestment made up of material elements (*Bhūtātmakam*). Secondly, when he realises his pure Svarūpa and is able to experience the true nature of universal manifestation, he experiences it to be of the nature of bhāva only (i. e. the Śakti). Cf. *Sp. Kā.*, III, 3, Comm. p. 90.
12. *Par. Sār.*, v-67, Comm. p. 127, Ibid. v-70, p. 134.

world, when in the end the *Jīvanmuktas* are dissociated from their physical body apparatus, they establish themselves firmly and perfectly in their Integral Divine Svarūpa, and become the Supreme Lord Himself. This is the culminating stage of their existence, technically called the *videha-mukti*.

The Trika system is purely a monistic system of philosophy, but it believes in both the theories of the unity[13] and the plurality of souls (technically called the theories of *Ekajīvavāda* and *Bahujīvavāda* respectively) from different points of view. Looking from the point of view of the manifested universe, it admits the plourality of *Jīvās*, looking from the point of view of the Supreme Reality, it believes in the unity of all souls. In admitting both the unity[13] and the plurality of souls at the some time, the Trika system does not think that there is any contradiction or incongruity involved in it, because in the Trika view, the multiplicity is only a self-projection and self-manifestation of the Unity, that is the Supreme Lord, out of his Free and Independent Will. The multiplicity of souls is, thus, in the Trika view, as *Real* as the unity of the Supreme Lord; there is no inconsistency involved in the two.

This view holds good even in the field of ultimate self-realisation or liberation of individual souls, where the admission of both the theories of *Ekajīvavāda* and *Bahujīvavāda* raises the important question of the salvation of individual soul and that of all souls simultaneously.[14] The Trika system, for instance, does not believe that there is really any contradiction between the emancipation of one soul and that of all souls. The ultimate fate of each of the souls is bound up with that of the rest, so that, strictly speaking, there can be no absolute liberation of one soul to the exclusion of the others. Consequently, the liberation of one is simultaneous with, if not identical with that of the rest. Hence what is generally looked upon as liberation achieved by one individual soul, is not strictly speaking a full

13. Cf. *Sp. Kā.*, I, 3, Comm. p. 22.
14. This is only in principle, for all practical purposes the individual being is said to achieve his Supreme Goal when he succeeds in establishing himself in his *Nirvikalpa Svarūpa*.

and complete liberation, the attainment of absolute Perfection, it is only a partial liberation, a state of relative perfection. The achievement of absolute Perfection or liberation is possible only when all souls achieve liberation or perfection simultaneously and be merged in the unity of the Supreme Lord. Just as all the inner points of the radii of the circle are united in a common centre, in the same way the plurality of souls when they achieve absolute liberation are said to meet on the same ground and be united in the fundamental Unity of the Supreme Lord. This is the Supremest Goal, the Supreme Destiny, the Supreme End of all manifested beings.

This view is not an exclusive view of the Trika system, it is one which is shared and supported by all monistic systems of philosophy. Even the Advaita Vedānta of Śaṅkara has a similar view. Appaya Diksita, for instance, says that the perfect realisation, which is a realisation not of one soul but of all souls simultaneously, has not yet taken place. The greatest advance that the individual souls could make by securing their personal salvation is confined to the state of *Īśvara-sāyujya* only. Unless all individuals simultaneously achieve their personal liberation or perfection, it will not be possible for them to achieve Absolute Perfection, which means perfection of one and all. Even in the Mahāyāna school of Buddhism, it is said that the Buddha is still working for the liberation of entire humanity, and that he will not enter into the Nirvāṇa until and unless the entire world accompanies him to it. The emancipation of the entire creation is the Goal, the Supreme Destiny.

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Appendix B

Glossary

Aghoreśa	Lord Aghora
Adhva	Order or Level of Manifestation
Anugraha	Divine Grace
Anuttara	The Absolute
Anuttara mūrti	Embodiment of the Absolute
Aham	Self experience as Pure 'I' (Ego)
Āṇavamala	Fundamental Defilements in the form of self-limitation
Ānanda Śakti	Divine Śakti in the aspect of Delight
Ābhāsa, Āmarśa	Self-manifestation
Icchā	Divine will or Free will
Icchā Śakti	Divine Śakti in the aspect of Divine Will
Idam	Universe symbolised as the Pure Object on the Pure Order
Indriya	Sense organs
Uccāra	Ascent
Unmeṣa	Opening out
Upāya	Ways of self-realisation
Ullāsa	manifestation or play
Aiśvarya	Divine Glory
Kañcuka	Sheath of self-concealment
Kalā	An aspect of Divine Śakti ; one of the thirty-six tattvas
Kārmamala	Defitement in the form of residual impresions of past deeds
Kāla	Time, one of five kañcukas or sheaths covering the spiritual monad or self
Kleṣa	impurities or defiling elements
Kriyā Śakti	Divine Śakti in the aspect of action

Kriyā	Divine functions
Guru	Spiritual teacher or the medium for transmission of Divine Gracc
Camatkāra	Show of Glory
Cit śakti	Divine śakti in the farm of Pure Light
Citi	Pure Light of consciousness
Cidaṇu	Spiritual monad
Caitanya	Pure Cousciousness
Dīkṣā	Initiation
Nigraha	Self limitation
Nimeṣa	'Closing up'
Tattva	A level of manifestation
Pati	Lord
Parma Śiva	Supreme Reality
Parmeśvara	Supreme Lord
Parapramātā	Supreme Experiencing Principle
Parāmarśa	Self-experience
Paśu	Limited or fettered being
Paśu pramātā	Limited experiencer or subject
Pāśu	Bond
Pūrṇatva	Fulness one self-contentment
Pūrṇāhamtā	Supreme self-experience as the pure 'I' or the level of the Supreme Lord
Pauruṣa jñāna	Fundamental Ignorance arising out of self-limitation
Prakāśa	Pure Consciousness as Pure Light
Pralaya	Cosmic Dissolution
Pralayākala	A type of disembodied souls
Bindu	Divine Śakti in potentialised form
Bauddha ajñāna	Intellectual Ignorance
Bhogāyatana	Instrument of enjoyment ; body-apparatus
Mala	Defilement
Mahāmāyā	Diviue Power fuuctioning in the Pure Order ; Divine Power operating as identi fied with the Supreme Lord
Mātrikā	An aspect of Divine Śakti

Māyīyamala	Defilement in the form of Māyā and its five *cañcukas* (sheeths)
Mūlamala	Original Defilement ; *Āṇavamala*
Rāga	Passion ; attachment
Varṇa	Letter ; Letter symbolising different aspects of Divine Śakti
Varṇamālā	Garland of letters
Vāk	Primordial Word or Loogsd
Vimarśa	Pure Consciousuess as Pure Dynanism
Vikalpa	Concept or experience
Visarga	emanation
Viśrānti	Resting in
Vijnānākala	A type of unembodied being
Vyāpaktva	Omnipresence
Śakti	Divine Power ; the Supreme Lord in his Dynamic aspect
Śaktipāta	Descent of Divine Grace
Sakala	Empodied being
Saṁvid	Supreme Cousiousuess
Saṅkalpa	Divine Resolve
Saṁkoca	Self-limitation
Saṁskāra	Residual impression
Sarvakartṛva	Omnipotence
Sarvajñatva	Ommiscience
Śivatva	Highest state of Realisation, the ultimate Destiny
Śuddha Vikalpa	Pure experience ; experience of self in the Real Self (ātmani-ātmabodha)
Śūnya	Void ; Negation

INDEX

The words are arranged in the order of the English alphabet Sanskrit technical terms are in italics.

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